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ABSTRACT

This unit, consisting of a teaching guide and student reading materials, focuses on the Mexican American as an object of social discrimination in this country. Utilizing books, poems, filmstrips, and tapes, as well as the reading materials provided, the Mexican-American history and culture are examined. Detailed learning experiences are suggested to aid student understanding of the generalizations for the unit. The main generalizatien is, "Discriminatory practices directed against Mexican-American citizens of the United States have limited opportunities for members of this group and deprived our society of their full contributions." This idea is supported by several subgeneralizations. See SO 000 584 for a listing of related documents. (JLB)

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SIXTH GRADE SOCIAL STUDIES UNIT

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Main Idea: Discriminatory practices directed against Mexican-American citizens of the United States have limited opportunities for members of this group and deprived our society of their full contributions.

CONTENT	LEARNING EXPERIENCES
1. Mexican Americans have a strong heritage that reflects Spanish influence. 2. Many Mexican-American citizens of the United States are descendents of original settlers of the West and Southwest. 3. Prejudice has limited the opportunities of Mexican Americans and other Spanish speaking groups in the United States. 4. Prejudice is the systematic rejection of others by ascribing to them undesirable traits of behavior. 5. All individuals and groups within a nation must face up to injustice within the nation. Materials Books Acuna - The Story of the Mexican-Americans Nava - Mexican Americans: Past, Present and Future Rambeau - The Magic Door Scholastic - The Roots of Prejudice	Opener/ Have students study a map of the United States as it looked prior to 1835. The map on page 5 of The Story of the Mexican Americans may be used or an outline map of North America may be shown with the appropriate boundaries drawn with marking pen. Ask students: Where is the southern boundary of the U.S.? In what country are the present states of Texas, Arizona, New Mexico, California, etc? Does anyone know when these states became part of the United States? Can anyone suggest how this happened? Note to teacher: The Opener provides an opportunity to assess student knowledge about the history and people of the Southwest. Thinking Tasks throughout the unit are identified in the margin for the convenience of the teacher.

CONTENT	LEARNING EXPERIENCES

Filmstrips

Warren Schloat - Exploding the Myths of Prejudice

Mexican Americans

Student Readings

1. The Strangers
2. Mexican Immigration to the U.S.: 1900-1960
3. The Ortegas
4. Data Graphs: Education, Income, Occupation
5. Raymond Lopez: Between Two Worlds
6. Education and Mexican American Youth
7. Mexicans Seek to Outlaw Frito Bandito
8. Prejudice - Reading #1
9. Prejudice - Reading #2
10. What is Prejudice?
11. A Primer for Parents
12. There Ought to be a Law
13. Human Rights for Our World's Children
14. Student Dictionary

Study Kit

Scholastic - Prejudice: the Invisible Wall
(Scope-Literature Unit)

Tapes

An Interview with Mrs. Rosario Lopez

An Interview with Mr. Harry Teshima

Development/

1. Show the film Mexico's History (MC-36) to give students an overview of the history of the American lands once controlled by Spain.

   a. Discuss these questions:

      1) What was the extent of the area controlled by Spain in colonial days?

      2) When did Mexico gain independence from Spain?

      3) How large an area did the independent state of Mexico cover?

      4) When did the northern part of Mexico become part of the United States?

      5) How did this loss of territory affect Mexico? How did it affect the United States?

      6) Why are Hidalgo, Juarez and Zapata heroes to the Mexican people?

   b. Let students use the encyclopedia and other reference materials to find out more about the Texas War for Independence (1835) and the Mexican War (1846-48).

   c. Optional: Many Americans including Abraham Lincoln were opposed to the annexation of Texas in 1845 and to U.S. involvement in the Mexican War a year later. Students may wish to discuss

CONTENT	LEARNING EXPERIENCES
	the pros and cons of this controversy. Why was the Mexican War such an unpopular war with some groups? Why was it eagerly supported by other groups? 2. Have students find out about life in the Southwest during the years before the Mexican War. a. Student References The Story of the Mexican Americans pp. 46-89 The Magic Door pp. 1-19 b. Discuss these questions: 1) Who were the original people in the Southwest? 2) What later settlers came into this area? Why did they come? 3) How did these settlers make their living? 4) How was life in the Southwest influenced by the blend of Indian and Spanish culture? 5) What evidences of this way of life still remain in the Southwest today? 3. Divide the class into three groups. Assign each group one major contribution of Mexicans to our way of life (cattle industry, mining, cultivation of the Southwest, Spanish architecture - "the ranch house," etc.) Ask each group to plan one

CONTENT	LEARNING EXPERIENCES
	section of a wall mural on Mexican contributions. Individual students may wish to check the encyclopedia for additional background material for their mural section. 4. Have students find out about the effect of the Mexican War on Mexicans living in the Southwest. a. Student References The Story of the Mexican Americans, pp. 131-133 Mexican Americans: Past, Present and Future, pp. 76-87 b. Discuss these questions: 1) What choice did Mexican citizens of the Southwest have when the Mexican War ended? 2) Why did many of them decide to become citizens of the U.S.? 3) How did their lives change as a result of the war? 4) How did new settlers who came into the Southwest view the Mexican-Americans? 5) What problems did this create? c. Optional activities: 1) Have individual students draw cartoons showing problems faced by Mexican-Americans

CONTENT	LEARNING EXPERIENCES
	when the territory was annexed to the U.S. 2) Have individual students finish the incomplete story "The Strangers" (Student Readings). 6. Use the value clarifying technique of ranking. a. Write this question on the chalkboard: Which group helped most in building up the Southwest? Pioneers who came from the eastern part of the country OR People of Mexican descent OR Indians who originally lived in this area. b. Have individual students write their first choice and give reasons for their choice. Discuss student choices and reasoning. 7. Have students study the graph Mexican Immigration to the U.S.: 1900-1960 (Student Readings). a. Help them relate immigration data to events in Mexico and the United States. b. Interested students may also read pages 87-91 of Mexican Americans: Past, Present and Future to obtain additional information about when and why large groups of Mexicans came to the U.S.

CONTENT	LEARNING EXPERIENCES
Thinking Task II - Interpretation of Data	8. Show the filmstrip The Mexican Americans (Minorities that Made America Great, Series II: CES-F92). a. Discuss these questions: 1) Who are the Mexican-Americans? 2) What contributions have they made to our way of life? 3) What problems have they faced? 4) How are they working today to better their living conditions? 5) Do you know of other groups that have worked in similar ways? b. Place this continuum on the chalkboard. More Mexican ⟷ More American Braceros / Resident Aliens / Green Carders / Tourists — 1st generation Mex-Americans (born in Mexico but now U.S. citizens) — 2nd generation Mex- Americans (born in U.S.A. — Descendents of Mexican settlers of the South-West c. Have students make summary statements about Mexican-American citizens of the U.S. Note whether students relate their generalizations

CONTENT	LEARNING EXPERIENCES
	to information about the length of time people have been in the U.S., the urban or rural background of different Mexican-American groups, their degree of assimilation.
	9. Have students read "The Ortegas" (Student Readings). Introduce the reading by telling students this is a story about a family living in Los Angeles today.
	a. Discuss these questions:
	1) What kind of neighborhood does the Ortega family live in?
	2) What kind of people live in this neighborhood?
	3) What kinds of work do members of the family do?
	4) How do members of this family help other people?
	5) What problems have members of the Ortega family experienced?
	6) What caused these problems? How do you think they can be solved?
	b. Optional Activities:
	1) Invite a Mexican American member of the community to talk about some of the customs and traditions of the Mexican American family.

CONTENT	LEARNING EXPERIENCES
	2) Make a pinata using wire hangers and cut tissue paper. The pinata may also be made from large stuffed paper bags. 3) Plan a Mexican pinata party. Serve refreshments that have their origin in Mexican cookery. 10. Introduce the tape "An Interview with Mrs. Lopez". Tell students that Mrs. Lopez lives in Chicago Heights and that she is presently working with the Illinois Migrant Council. Point out to students that there are many truck farms in the area and that migrant workers come into these farms to pick crops. Mrs. Lopez relates some of her own experiences as a migrant worker on the tape. She also discusses problems that some Mexican Americans have when they move to this area. a. Ask students to take notes on the following questions as they listen to the tape: 1) Why do some Mexican American families move to this area? 2) What problems do they face when they come here? 3) How are people working to solve these problems? 4) In what ways does discrimination affect the lives of Mexican American children?

CONTENT	LEARNING EXPERIENCES
Thinking Task II - Interpretation of Data	b. Discuss the questions given to students for note taking. Then ask students: 1) In what ways are the lives of the Lopez and Ortega families similar? 2) In what ways are they different? 3) In what ways has discrimination affected both families? 4) Do you know of other groups who have suffered from discriminatory experiences? c. Optional Activity: Have students read the short sketch of Cesar Chavez, page 99, Mexican Americans: Past, Present and Future. A committee of students may also wish to locate information and prepare a report about migrant workers in the U.S. 11. Have students study the data graphs showing educational level, income level, and occupational distribution of Anglo-American and Mexican-American citizens. a. Point out to students that the term Anglo-American is used to refer to white Americans of European descent. Students will find definitions of this term and other terms used in the succeeding activities in the Student Dictionary at the end of the Student Readings. b. Direct students' attention to each graph for a comparison of the data. If students have difficulty reading and interpreting the data,

CONTENT	LEARNING EXPERIENCES
	write these statements on the board. 1) 36% of Mexican-Americans cannot read and write as compared with 5% Anglo-Americans. 2) 31% of Mexican-Americans earn less than $3000 per year as compared with 13% Anglo-Americans. 3) 33% of Mexican-Americans work as laborers as compared with 11% Anglo-Americans.
Thinking Task I - Concept Formation	c. Ask students to suggest reasons why the various economic differences between the two groups might exist. After students have completed their lists, have them group the items on the list and label each group.
	12. Have students read "Raymond Lopez: Between Two Worlds" and "Education and Mexican American Youth" (Student Readings). a. Discuss these questions: 1) What special problems do Mexican-American young people face? 2) Why were Anglo-American schools set up in the Southwest? 3) What kinds or problems do these schools present to Mexican American youth?

CONTENT	LEARNING EXPERIENCES
	4) What causes these problems? 5) How do you think these problems affect the lives of Mexican Americans? 6) How do these problems affect the rest of society? 7) How can schools become places where children of all groups can learn? 8) What programs can be set up outside of school to help children of minority groups learn? b. Ask students to complete these statements: 1) When students think their teachers do not believe they can learn, then _____ 2) When young people feel there are no opportunities for good jobs open to them, then ___ 13. Carry on a class experiment in discriminatory treatment. a. Attach a string across the classroom door at an appropriate height so that some students can walk under it while others cannot. b. Have all students who can walk under the string seat themselves in a special part of the room where a special activity is set up -- art project, food party, free reading table.

CONTENT	LEARNING EXPERIENCES
	c. Have all students who cannot walk under the string take desks in a separate section of the room. Tell these students in an angry tone of voice: I have noticed that most of the problems in this classroom are caused by the taller people. Just because you are bigger than the rest of the students, you seem to think you can push everyone else around. I am tired of this behavior and I am not going to permit it to occur any longer in my classroom. Today while I work with the more cooperative students, I want each of you to write a 200 word essay on how you can improve your classroom behavior. d. Seat yourself with the shorter students and help them with the special activity. Occasionally go over and criticize the behavior of the taller students. e. After about half an hour, ask the students: 1) What is happening in our classroom? 2) Why is it happening? 3) How do different groups of students feel about it -- shorter students? taller students? 4) What does this tell you about the effects of prejudice? 5) Can you see any relationship between what we did and the experiences of Mexican-

CONTENT	LEARNING EXPERIENCES
	American Students in school? 6) What conclusions can you draw from this experiment?
In developing role playing situations, these steps should be followed: 1. Presenting and discussing the situation. 2. Discussing one way to solve the problem. 3. Inviting initial participation by assigning roles to verbal children or taking a role yourself. 4. Discussing the initial enactment. 5. Posing other alternatives. 6. Acting out alternatives. 7. Exploring alternatives or consequences. 8. Making a decision as to the best alternative.	14. Read the incomplete story "Josefina" by Fannie Shaftel (Appendix). a. Role play alternative actions and discuss their consequences with the class. b. Have each student write a paragraph indicating the best alternative and stating the reasons for his choice. 15. Read students the following story situations: Three girls go into a department store to buy a birthday present for a friend. They are looking at different things when a clerk comes over. "Don't touch the things on the counter," she snaps. She watches the girls but doesn't offer to help them. Finally she calls over the department manager. The manager asks the girls to leave. As they walk out they hear him say, "We just can't take a chance on these kids. They were probably going to shoplift something." Three boys walk into a snack shop and order cokes. They are sitting at the counter talking after they finish their drinks. The snack shop owner tells them that he doesn't allow loitering in his place and asks them to leave. They ask why they must go

CONTENT	LEARNING EXPERIENCES
Thinking Task IV - Interpretation of attitudes and feelings	when other customers are sitting and talking. The owner becomes angry. "You're just a bunch of troublesome punks," he says. "Get out or I'll call the police." a. Discuss the situations. 1) What attitudes did these adults have toward young people? 2) Why did they have these attitudes? 3) Do you think the adults behaved fairly? Why or why not? 4) Have you ever had an experience like this? 5) How did it make you feel? b. Point out that when people make judgments about individuals on the basis of such pre-set attitudes they are applying a stereotype:youngsters shoplift so these three girls must be shop-lifters; young people cause trouble so these three boys must be troublemakers. c. Ask students to suggest ways that people might stereotype Mexican-Americans. What ideas might they have about them? How might these ideas have started? d. Have students read "Mexicans Seek to Outlaw Frito Bandito" (Student Readings). Let them express their ideas on whether television

CONTENT	LEARNING EXPERIENCES
	commercials of this type help to create or reinforce stereotypes. e. Optional: Students may wish to watch television commercials or programs to find other examples of stereotypes.
Thinking Task II - Interpretation of Data	16. Review the data chart presented in Activity II. Examine the reasons for the various differences listed by the students. a. Ask students if they still agree with the reasons listed. Do they wish to add or delete reasons? What information do they have to support their reasons? b. Ask students to suggest a summary statement: "What can we say about why Mexican Americans do not have as much education or as many job opportunities as Anglo-Americans?" List student generalizations on the board and discuss. 17. Introduce the scholastic Unitext, <u>The Roots of Prejudice</u>. Tell students that they will do research to find out what social scientists have learned about prejudice. a. Ask the students to read the article and take notes on the following questions: 1) What is prejudice? 2) How do people become prejudiced?

CONTENT	LEARNING EXPERIENCES
	3) What is the difference between a racial and an ethnic group? 4) How do stereotypes develop? 5) How does prejudice lead to discrimination? b. Discuss the reading. Begin a large retrieval chart on brown paper or tag board. Have the group fill in information for the first column of the retrieval chart using The Roots of Prejudice as the source of data. (The retrieval chart given on the next page will be used for Activities 17-20.) Note to Teacher: An excellent literature unit Prejudice: The Invisible Wall (Scholastic Scope Literature Program) is available. The unit may be used with Activities 17-20 or as a substitute for these activities. The unit is divided into three sections: What Is Prejudice? How Does Prejudice Affect People? What should Be Done About Prejudice? Materials within each section deal with various types of prejudice--racial, religious, ethnic, social and economic--and with individual and group responses to prejudice. The unit is designed for junior high school students; teachers may wish to preview the materials before electing to use them with sixth graders.

RETRIEVAL CHART

Sources of Information	What is Prejudice?	How Do People Become Prejudiced?	What Harm Does Prejudice Do?	How Can We Become Less Prejudiced?
Roots of Prejudice				
Group 1 Prejudiced Reading #1				
Group 2 Prejudiced Reading #2				
Group 3 What Is Prejudice?				
Group 4 A Primer for Parents				
Other Sources				

CONTENT	LEARNING EXPERIENCES
	18. Divide the class into six committees. Assign each committee one of the following readings about prejudice (Student Readings). Each committee will be responsible for filling in part of the chart. Readings: Group 1 - Prejudiced - Reading #1 Group 2 - Prejudiced - Reading #2 Group 3 - What Is Prejudice? Group 4 - A Primer for Parents, pp. 5-14 a. Students should take notes using the chart questions as guides. Each committee will meet and discuss their notes. b. Have each committee chart their information in the appropriate columns. 19. Introduce the filmstrip, Exploding the Myths of Prejudice (IMC). a. Discuss these questions: 1) Why are people prejudiced? 2) How did racial differences originate? 3) Are there any pure races today? 4) What are racial myths? 5) What is culture? 6) Why do people have different cultures?

CONTENT	LEARNING EXPERIENCES
	7) Do these cultural differences benefit us in any way? 8) How can we explode the myths of prejudice? b. Have the students put the information from the filmstrip on the retrieval chart under "Other Sources".
Thinking Task II - Interpretation of Data	20. Have students review the information listed on the retrieval chart. a. Discuss each column in turn. 1) Do all people agree on a definition of prejudice. What do you think prejudice is? 2) How do you think people become prejudiced? What do you think influences them most? 3) How are individuals harmed by prejudice? How are groups harmed? Do students still agree with listing made in Activity 11? 4) What can individuals do to become less prejudiced? What can groups of people do to help members of society become less prejudiced? How would these individual and group actions help Mexican American citizens? b. Ask students: What can you say about the effects of prejudice and discrimination on our society today. Write student generalizations on the board and discuss.

CONTENT	LEARNING EXPERIENCES
	c. Let individual students apply these generalizations to situations with which they are familiar. Have they ever experienced prejudice? Have they observed it in others? Have they acted to speak out against prejudice? d. Optional: Ask students to complete one of the following inference statements: 1) If people are prejudiced, then _____ 2) If children know people from many different groups, then _____ 3) If stereotypes about people are destroyed, then _____ 4) If all people have equal opportunities, then _____ 21. Have students use the following materials to prepare for a classroom debate to be conducted in Activity 22. a. Ask students to read and take notes on "There Ought to Be a Law" (Student Readings). Use these questions as guides for note taking. 1) What are the main reasons why laws are passed? 2) Can laws change attitudes? Can they affect individual prejudice?

CONTENT	LEARNING EXPERIENCES
	3) What are some of the different laws that have been passed to protect the rights of minority groups? 4) How has each of these laws affected discrimination against minority groups? 5) How did people work for passage of these laws? 6) Why did people oppose passage of certain of these laws? 7) What effects did these laws have? b. Introduce the tape "An Interview with Harry Teshima" by telling students that Mr. Teshima lives in Park Forest with his family. They will hear about some of Mr. Teshima's views about fair housing laws and what they can do for a community. Students may use these questions as guides for note taking. 1) What experiences did Mr. Teshima have as a youngster that made him concerned about civil rights? 2) Why was Mr. Teshima expecially interested in a fair housing ordinance? 3) Why did other people in Park Forest work for a village fair housing ordinance? 4) What people or groups opposed passage

CONTENT	LEARNING EXPERIENCES

CLASSROOM DEBATES

A debate is a series of spoken arguments for and against a proposition. These procedures may be helpful in working with 6th grade students on classroom debates:

1. Two speakers should represent each position: the affirmative and the negative.

2. The speakers for each position should plan their presentations together so that arguments are not duplicated.

3. Students should be encouraged to present arguments that can be supported by facts or logical reasoning.

4. Debate speeches should be limited to 2 - 3 minutes in length.

5. Speakers should present their talks in this order:

   First affirmative
   First negative
   Second affirmative
   Second negative

A debate should be judged on the merit of the arguments and not on the popularity of the speakers' view points. Students

of this ordinance?

5) What does this ordinance mean to Park Forest today?

c. Optional: Invite a member of the Park Forest League of Women Voters or the Park Forest Human Relations Commission to discuss the Village Ordinance on Fair Housing.

22. Set up student teams to debate the topic: Resolved: Laws Can Change People. Rules for classroom debates are given as a guide to assist in the planning, presentation and evaluation of the debates.

Note to Teacher: An evaluation sheet is included in the Teacher Appendix for students to use in judging the merits of the team presentations.

The sheet lists three criteria for evaluating the individual debate speeches.
   Well prepared with facts
   Presentation
   Convincing argument
Go over these criteria with students before the debate begins so that they understand each of the criteria. Also review the point system given at the bottom of the student evaluation sheet.

CONTENT	LEARNING EXPERIENCES
in the debate audience should be encouraged to decide which team presented the stronger and more logical arguments.	
Thinking Task III - Application of Generalizations	23. Ask students: What do you think might happen if our country does not solve the problem of discrimination against certain groups? a. List all student responses on the board. Examine the responses one at a time. Ask students: 1) Why do you think this might happen? 2) What might be some of the further consequences of this happening? 3) From all that we have been saying, what can you state? b. Optional: Have students read "Human Rights for Our World's Children" (Student Readings), a statement written by a sixth grade class in Orchard Park, New York. Let them write their reactions to the statement and tell whether there are things they would take from or add to this statement.

CONTENT	LEARNING EXPERIENCES

DEMOCRACY

Democracy will not come
today, this year
    Nor ever
Through compromise and fear.

I have as much right
As the other fellow has
    To stand
On my two feet
And own my land.

I tire so of hearing people say,
Let things take their course.
Tomorrow is another day.
I do not need my freedom when I'm dead
I cannot live on tomorrow's bread.

    Freedom
Is a strong seed
Planted
In a great need
I live here, too.
I want freedom
Just as you.

Langston Hughes

24. Use the poem "Democracy" as the basis for a values sheet. Use this question sequence:

    a. What kind of freedom do you think the speaker in the poem wants?

    b. People often say "I want my rights". What do rights have to do with freedom?

    c. What kinds of rights are most important to you?

    d. How did you get these rights?

    e. Can you really be free if other people are denied their rights?

    f. Is there anything you can do to help others gain their rights?

    When students have completed writing their answers to these questions, ask them to share their ideas through class discussion.

Conclusion/

Show the film Boundary Lines ((IMC: EC-4). Let individual students give their reactions to the film.

Ask students to write a one-paragraph statement giving their views on how discriminatory practices affect our society.

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Books

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Scholastic Unitext
The Roots of Prejudice, Scholastic Magazines, 1968

Filmstrips

Warren Schloat Productions, Inc.
Exploding the Myths of Prejudice
Part I and Part II

Minorities That Have Made America Great
Series II
"Mexican Americans"

Film

McGraw Hill
Boundary Lines

Student Readings

1. The Strangers
2. Mexican Immigration to the U.S.: 1900-1960
3. The Ortegas
4. Data Graphs: Education, Income, Occupation
5. Raymond Lopez: Between Two Worlds
6. Education and Mexican American Youth
7. Mexicans Seek to Outlaw Frito Bandito
8. Prejudice - Reading #1
9. Prejudice - Reading #2
10. What is Prejudice?
11. A Primer for Parents
12. There Ought to Be a Law
13. Human Rights for Our World's Children
14. Student Dictionary

Tapes

An Interview with Mrs. Rosario Lopez

An Interview with Mr. Harry Teshima

Teacher Appendix

1. Comparing the Questioning Sequences of the Tasks
2. Josefina
3. List of Human Relations Agencies
4. Student Evaluation Sheet for Classroom Debate

Special Study Kit

Scholastic Book Services
Prejudice: The Invisible Wall
Scope Literature Unit. Scholastic Magazines, Inc. 1968

COMPARING THE QUESTIONING SEQUENCES OF THE TASKS

Concept Formation	Interpretation of Data	Application of Generalizations	Interpretation of Attitudes and Feelings
LABELLING What name can we give to each group?	GENERALIZING From all that we've been saying, what can you say about _____?	GENERALIZING From all that we've been saying, what can you state?	GENERALIZING From all that we've said, what can you say about people and their behavior?
GROUPING What things go together? Why?	INFERENCING Compare, contrast, search for relation-ships; then ask -- Why do you think that?	SUPPORTING What might be some further consequences of that happening? Why do you think that may happen?	INFERENCING AND RELATING Why do people do things like this? Has anything like this ever happened to you? How did you feel about it? How do you think that person felt? Why? Why did such & such happen?
LISTING What did you read, see, hear or note?	LISTING or DIFFERENTIATING What did you read, see, hear or note?	PREDICTING What might happen if .....?	LISTING What happened here?

JOSEFINA

The Problem

(The issue is that of discrimination on the basis of color, creed, or nationality. Josefina is Spanish-American. Her great-grandparents moved to Southern California long ago; her mother and father still speak Spanish in the home. In this story she meets a nice boy whose family have just moved to town from an eastern city. Josefina likes Ted, but he is an Anglo. When he becomes friendly with her, she is very troubled. If she becomes friends with him, she foresees that the Anglo young people will snub him--and her Spanish-speaking friends will snub her.)

The big white rabbit hopped around the corner of the house onto the front lawn. He wasn't supposed to be there: he belonged in a hutch in the backyard. Josie Ruiz, seeing him from her bedroom window, sighed and realized that she'd have to go down and shoo the dumb brute back where he belonged. At dinner she'd tell her kid brother that he'd better put a lock on his hutches or he'd lose some of his pets. Josie pulled on a sweater and started brushing her hair.

Meanwhile, the rabbit hopped a little farther across the yard. He was a huge New Zealand buck with ears that looked big enough to catch baseballs in, a nose that wiggled constantly, hind feed that weren't really as big as snowshoes but were enormous, just the same, and a wide powder-puff of a tail. He sat down on that puff and looked around, his big ears swiveling to sample the breeze, like a twin radar antennae. He heard nothing alarming, but he did see and smell a plot of pansies which Josie's mother had put out the day before, and he galumphed over to the bed and started putting down a square meal.

Josie saw, and thought, "Oh, gosh, mother'll have a fit!"

She delayed a moment, to finish brushing her hair--and then she heard the dog; the shrill, excited ki-yi-ing of a small dog that was chasing something. She glanced out of the window again and saw a small black and white dog starting across the street toward the rabbit.

"For goodness sake!"

She slammed her brush down on the bureau and ran out of her room.

As she came out the front door, she heard somebody yell, "Spot! Spot! Come here!" She saw the big rabbit lift his head and look at the dog. She saw the dog, running across the lawn now--and a young fellow chasing after the dog.

She darted at the dog, crying, "Git!"

The dog sat back on its haunches. The young man sprang at him and caught him. Holding on to the pooch, the young fellow looked at Josie.

"Hey, you oughtn't to let your rabbit run loose like that," he scolded. "Golly, I'd hate to have Spot kill it."

That little pooch kill Gargantua? Josie almost laughed out loud. The dog was a small terrier. Oh, he was probably full of fight, all right, and Gargantua was only a rabbit, but---

"You know, they use packs of terriers like this to hunt bears," the young fellow was saying. He smiled at Josie. "It's sure lucky I saw Spot start to cross the street."

Lucky for Spot! Josie thought. Oh, sure, Gargantua was just a big, fluffy-looking rabbit, but what he would have done to Spot would have been just plain murder, that's all. With those big hind feet, Gargantua could kick like a pile-driver--and those feet were armed with claws like sickles. Spot would have thought he had tangled with a combination tiger-and-mule that was kicking him to pieces and tearing him apart at the same time. Spot <u>was</u> lucky that he was still in one spot and not scattered all over the yard like confetti.

But Josie didn't say this to the young fellow; he was too nice. He was about her own age, fifteen or sixteen, and he had blue eyes and wavy brown hair and he really was good-looking. And the way he smiled at her showed that he liked what he saw, too.

So Josie just said, "Thanks." And then she didn't know what do say; she was shy with new people, especially with Anglos.

"I'll help you catch the rabbit," he said.

They herded Gargantua into the back yard--and he hopped up into his own hutch by himself, so that all they had to do was shut the door. Spot whined at sight of all the white rabbits, but the young fellow held the dog in his arms.

"My name's Ted Anderson," he said. "We moved in across the street just last week. I've seen you on the junior high bus."

"I'm Josie Ruiz," she said. "We've always lived here."

"I'm in 8th grade at school."

"I'm an 8th grader too."

"What's Listen Junior High School like?"

She almost said, "Oh I hate it!" but checked herself.

"Oh, it's all right, I guess--if you have friends."

"I've made a good start," he said smiling. "Well, got to get home and practice. See you on the bus tomorrow, Josie."

Next morning Josie put on a new plaid skirt and her favorite sweater, and tied a new nylon scarf about her dark hair.

When she came down to breakfast, her kid brother, Ramon, stared at her and said, "Gosh, Sis, you look neat!"

Josie flushed with pleasure. Ramon was usually far more apt to say, "Hey, what rock did you crawl out from under?" than to give compliments.

As she waited on the corner for the school bus, Ted Anderson walked up, carrying a musical instrument case. He smiled and said, "Hi." He wore tan slacks and a gray shirt, and he was just about the best-looking boy she had ever known, she realized.

There were plenty of vacant seats on the bus, but Ted sat down next to her.

"Got to finish a theme," he said. "I have band practice, first period, so I can't do it then."

He opened his instrument case. She saw the trumpet inside--and several books and some papers. He took paper out and started writing. In spite of the swaying of the bus, his handwriting was swift and readable. Even while he worked, he looked up often to say something and smile at her.

"I'm writing a theme on the role of Spanish people in bringing civilization to our Southwest," he explained. "I never knew how important a part they played! In fact, back in the little town in Illinois I come from, I never knew any Spanish-speaking people at all. Moving here is a big thrill for me. I've been doing a lot of reading and making discoveries. The Spanish people were great Indian fighters. They were the first farmers and cattle-raisers and miners in our West. Why, our '49'ers learned how to mine gold from the Spanish miners who came up from Mexico! I bet you are proud of your people's history."

Proud? Josie thought a moment. Proud of their past, yes; of their present history, no.

Each time the bus stopped, other young people came aboard. Most were Anglos; some were Spanish-American. Many nodded hello to Josie. In grade school she had been close friends with many of the Anglo girls; but when they had moved up into junior high, something had happened that cooled the friendship, that put a distance between her and the girls she had played with so often. At the same time--perhaps because of it--she had become closer to the young people of the same Spanish-speaking background as her own.

"Can you dance the Jarabe?" Ted asked her.

"Yes. I can do the Twist, too," she said.

He laughed. People across the aisle looked at them. Josie knew what they were thinking. The Anglo girls were wondering how she rated this good-looking boy. The Spanish-speaking girls were wondering if she was busy social climbing.

They were clannish, the Spanish-speaking kids; they stuck together. There had been a time, not so long ago, when they even wore a kind of uniform to proclaim

that they were separate and different--the girls wore long hair and short skirts and the boys wore jeans and heavy boots and leather jackets and duck-tailed hair-dos. Most of that was forgotten; but they were as clannish as ever. Very rarely did one of them go on a date with an Anglo boy or girl.

If you did, the other Spanish-speaking students decided that you thought you were too good for them. They stayed away from you, then; among themselves, they said sarcastic things about you. You were an outcast from your own group. Josie had seen this happen several times.

And the Anglo group did not take you in. In fact, the Anglo kid who became chummy with a Spanish-speaking youngster would soon discover that he wasn't being invited to Anglo parties any more....

Ted finished writing his theme as the bus drew up in front of the junior high school.

"I'll walk you to your class," he said, as they rose to leave the bus. "Say, isn't there a basketball rally after school today?"

"Yes," Josie said.

"Let's sit together, okay?"

"Why....yes," she said.

"Fine!" he said. And when they reached her classroom, he said, "I'll meet you here, Josie!" and hurried off toward the gym.

But as Josie sat down, her mind was very troubled. She had made a mistake, she told herself; she should not have told Ted she would sit with him.

All morning she brooded over the matter. At noon, coming out of her English class, she realized she had to make a decision. She could wait here for Ted. Or she could avoid him by hurrying to the lunchroom to eat her lunch. Which should she do?

--Adapted from "Josefina," Role-Playing for Social Values by Fannie R. and George Shaftel, pp. 374-378

HUMAN RELATIONS AGENCIES

The following agencies may provide printed information for students about prejudice and discrimination. Students may request information about the organization and its role in working for better human relations.

Anti-Defamation League
222 West Adams Street
Chicago, Illinois 60606

Catholic Interracial Council
of Chicago
21 West Superior Street
Chicago, Illinois 60610

Chicago Conference on Religion
and Race
116 South Michigan Avenue
Chicago, Illinois 60603

Chicago Urban League
4500 South Michigan Avenue
Chicago, Illinois 60653

Illinois Commission on Human
Relations
160 North LaSalle Street
Chicago, Illinois 60601

National Catholic Conference on
Interracial Justice
21 West Superior Street
Chicago, Illinois 60601

Presbytery of Chicago Commission
on Religion and Race
29 East Madison Street
Chicago, Illinois 60602

South Suburban Human Relations
Council
15404 Myrtle Avenue
Harvey, Illinois 60425

STUDENT EVALUATION SHEET FOR CLASSROOM DEBATES

DEBATER'S NAME _____ (FIRST AFFIRMATIVE)	DEBATER'S NAME _____ (FIRST NEGATIVE)
WELL PREPARED WITH FACTS _____	WELL PREPARED WITH FACTS _____
PRESENTATION ---------- _____	PRESENTATION ---------- _____
CONVINCING ARGUMENT ---- _____	CONVINCING ARGUMENT ---- _____
TOTAL POINTS _____	TOTAL POINTS _____
DEBATER'S NAME _____ (SECOND AFFIRMATIVE)	DEBATER'S NAME _____ (SECOND NEGATIVE)
WELL PREPARED WITH FACTS _____	WELL PREPARED WITH FACTS _____
PRESENTATION ---------- _____	PRESENTATION ---------- _____
CONVINCING ARGUMENT ----- _____	CONVINCING ARGUMENT ----- _____
TOTAL POINTS _____	TOTAL POINTS _____
TOTAL POINTS FOR ABOVE AFFIRMATIVE TEAM _____	TOTAL POINTS FOR ABOVE NEGATIVE TEAM _____

NOTE TO JUDGES: Rate speakers according to the following: 3 -- excellent; 2 -- good; 1 -- fair. Total points for each speaker and then total points for each team.

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EDUCATION & WELFARE
OFFICE OF EDUCATION
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SIXTH GRADE

Student Readings

SP 000 590

Student Reading #1

THE STRANGERS

"Carlos! Carlos!" called Luisa from the ridge. "Come quickly! Come here quickly!"

"One moment. I'll be there soon," responded Carlos. He reined his horse abruptly and turned in the direction of his sister. Carlos wondered what Luisa wanted now. Lately she always seemed to be excited about sometihng! What could it be? A furry animal running across the field? A stampede of cattle heading toward the river?

As Carlos neared the ridge, he heard the sound of horses' hoofs and the rhythmic creak of wagon wheels. Luisa rode toward him. She looked worried.

"Oh, Carlos," she said sadly, "there are more of them. The strange Anglos and their strange ways. They are coming to our land."

Carlos rode to the top of the ridge. He looked below at the long wagon train. He knew this train was bringing more settlers to the territory. Now their lands were in the United States. These new Americans from the East were coming to settle the area their government had gained when the war with Mexico ended. He thought about the conversation he had overheard that morning. His father and a neighboring rancher, Don Pio, seemed troubled when they spoke about the new settlers. They feared there would be problems.

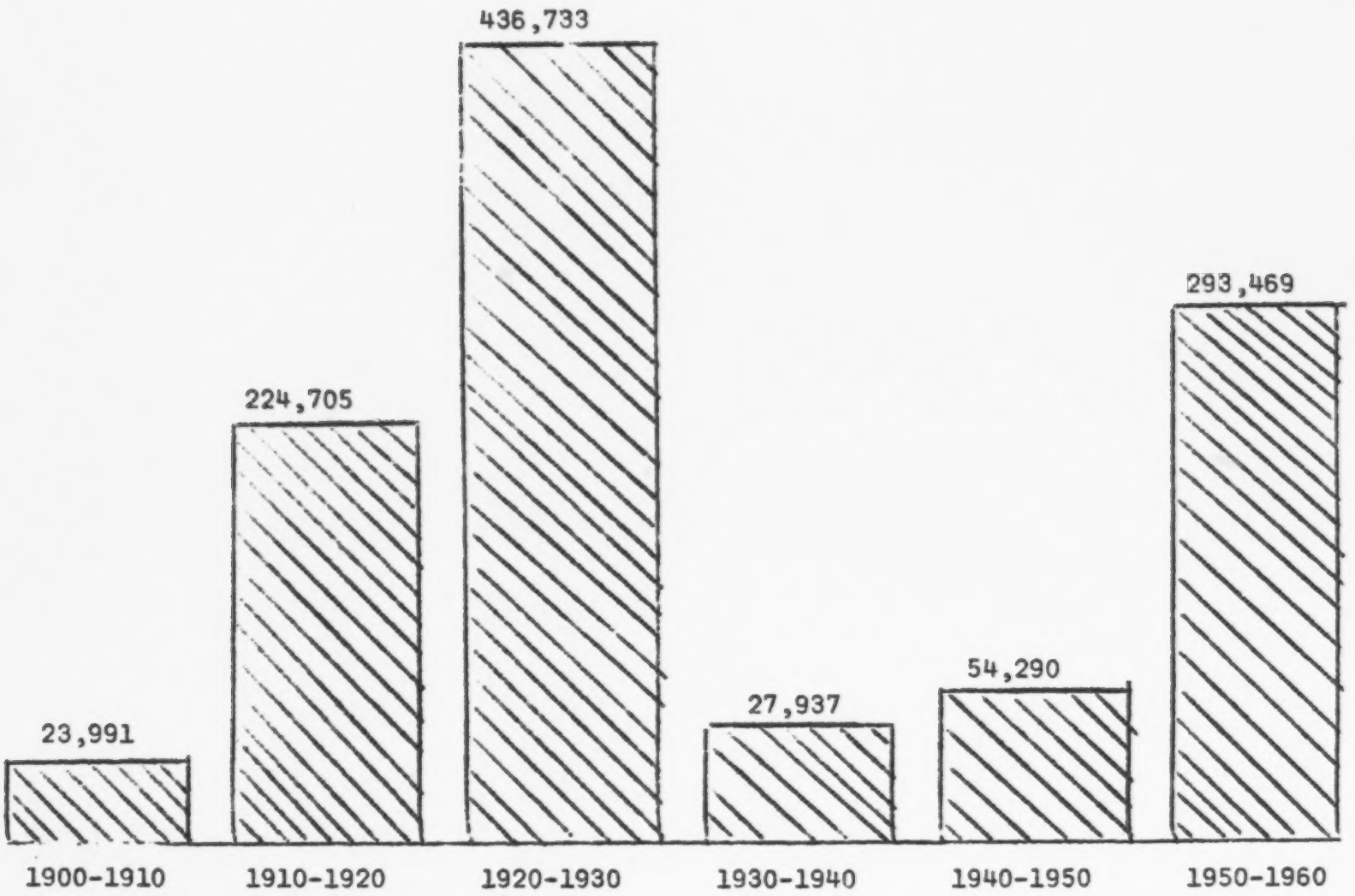
"How many are there?" asked Luisa, interrupting his thoughts.

"Too many I think," answered Carlos. "Come, we must ride to the hacienda and tell father."

"Oh, Carlos," said Luisa, "what will happen now?"

Student Reading #2

MEXICAN IMMIGRATION TO THE U.S.: 1900-1960



1. The graph says "Recorded Immigration". Which Mexicans in America would not be recorded as immigrants?
2. How did the Mexican Revolution in 1910 affect immigration to the United States?
3. Why did immigration of Mexicans to the U.S. fall so dramatically after 1930?
4. Why did immigration increase again after 1950?

THE ORTEGAS

Dr. Joseph Ortega, his wife and five children live in a large adobe ranch house on the west side of Los Angeles. This house with its outdoor pool is built on land that has belonged to the Ortega family for four generations. At one time, the Ortega house stood alone in the area. Now, there are many homes on the blocks surrounding their home. There are a few Mexican-American families in the community; most of the residents are Anglo-Americans.

Dr. Ortega is a dermatologist. A dermatologist is a doctor who specializes in the diseases of the skin. For many years, Dr. Ortega was in the practice of General Medicine. At that time, most of his patients were Mexican-Americans, and they visited him in an office located in his home. When Dr. Ortega went into a specialty branch of medicine, he rented an office in a medical building on Wilshire Blvd. Now, his patients are from different backgrounds.

Although Dr. Ortega's fellow doctors rate him iighly and many doctors in the Los Angeles area refer patients to him, Dr. Ortega had difficulty obtaining an intern's position. All physicians must serve an internship before they may practice medicine. Dr. Ortega believed he had difficulty because many of the private hospitals did not want Mexican-Americans on their staff. He finally obtained a position in General Hospital which is financed by the county. There he worked in the wards serving many Mexican-American patients.

Mrs. Ortega is the only member of the family that was born in Mexico. She attended school in Mexico City and met her husband when he enrolled in one of her classes at the University of Mexico.

Mrs. Ortega spends some time each week in volunteer work for a Catholic social agency. Through the agency she visits slum areas in the city and tries to help people improve their way of life by conducting child care classes.

The Ortegas have three sons and two daughters. They are Enrico (usually known as Hank), age 17; Carmen, age 15; Robert, age 12; Marla, age 9; and August, age 7. The younger children attend a Catholic elementary school and the older two attend a public high school on the west side of Los Angeles.

Robert, Marla and August have many friends at school and in their neighborhood. Some of these friends are Anglo-American and some are Mexican-American. At this time, Robert's greatest interest is in football. Marla has decided that she wants to be a movie star and August wants to be a great doctor like his father.

Although the majority of Hank and Carmen's friends are Anglo-Amerian, they find that some of these friends are not allowed to go to parties or on dates with them. This has made Hank particularly angry. It seems unfair to him that a girl can not go to a party with him because his name is Ortega or because his skin color is slightly darker than hers. Hank is also interested in becoming a doctor, and he wonders if prejudice and discrimination will interfere with his goals.

Carmen has long been interested in her mother's volunteer work. Someday, she is planning to become a teacher or a social worker. She is particularly concerned about the number of Mexican-Americans in Los Angeles that have poor education, poor jobs and live in slum conditions. She feels that unfair discrimination causes many of the problems faced by Mexican-American families.

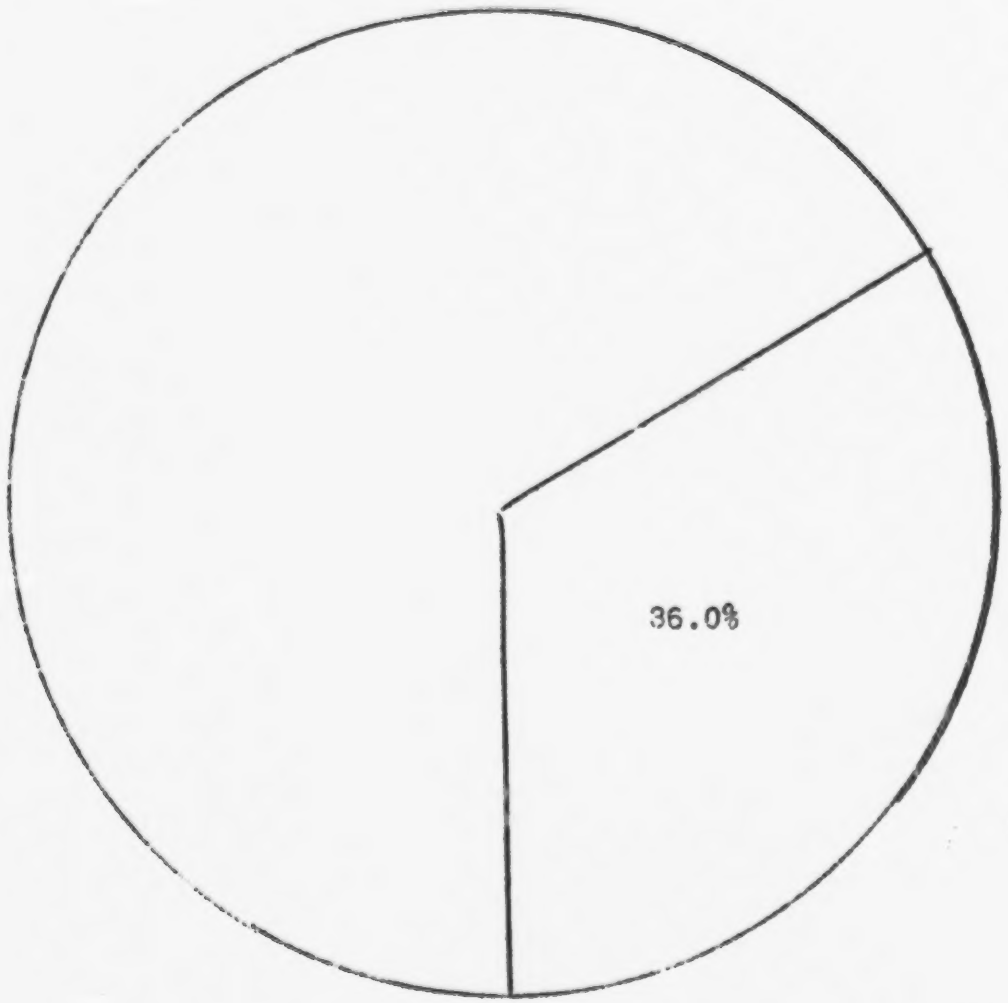
Although Dr. Ortega is a busy man, the family spends much time together. Religious holidays are especially important to them. Christmas and Easter are occasions for large parties. Many of the friends and relatives of the Ortegas are invited to participate in the festivities. During the Christmas season, the Ortegas make paper bag pinatas and fill them with homemade candy and cookies. On the day before Christmas, the younger children deliver these gaily decorated packages to neighbors close by.

The Ortegas are also interested in water sports. Recently, they bought a boat to use for deep sea fishing. Robert has claimed the record fish, 40 lbs. Now the other members of the family are working hard to meet this challenge.

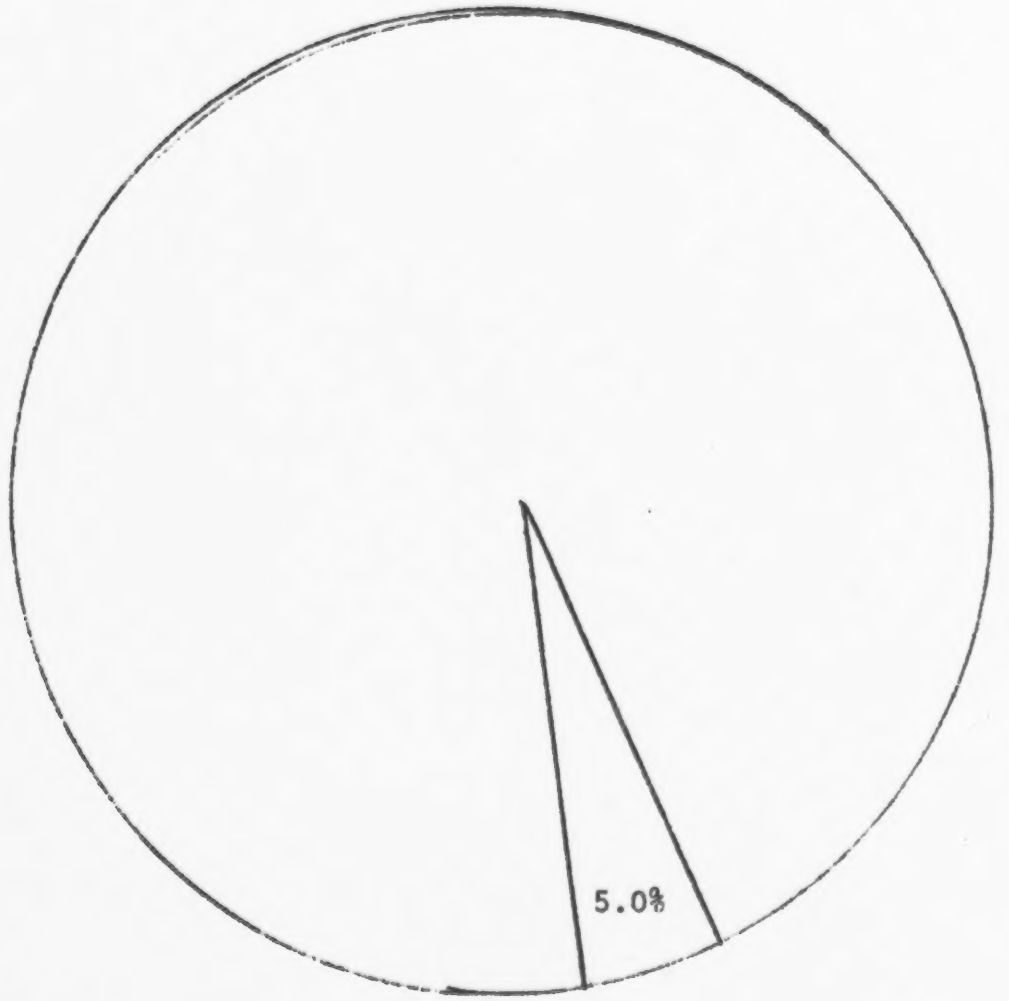
Dr. and Mrs. Ortega work to help their children become useful members of society. In their daily lives, they try to set an example by showing respect and concern for others.

EDUCATION

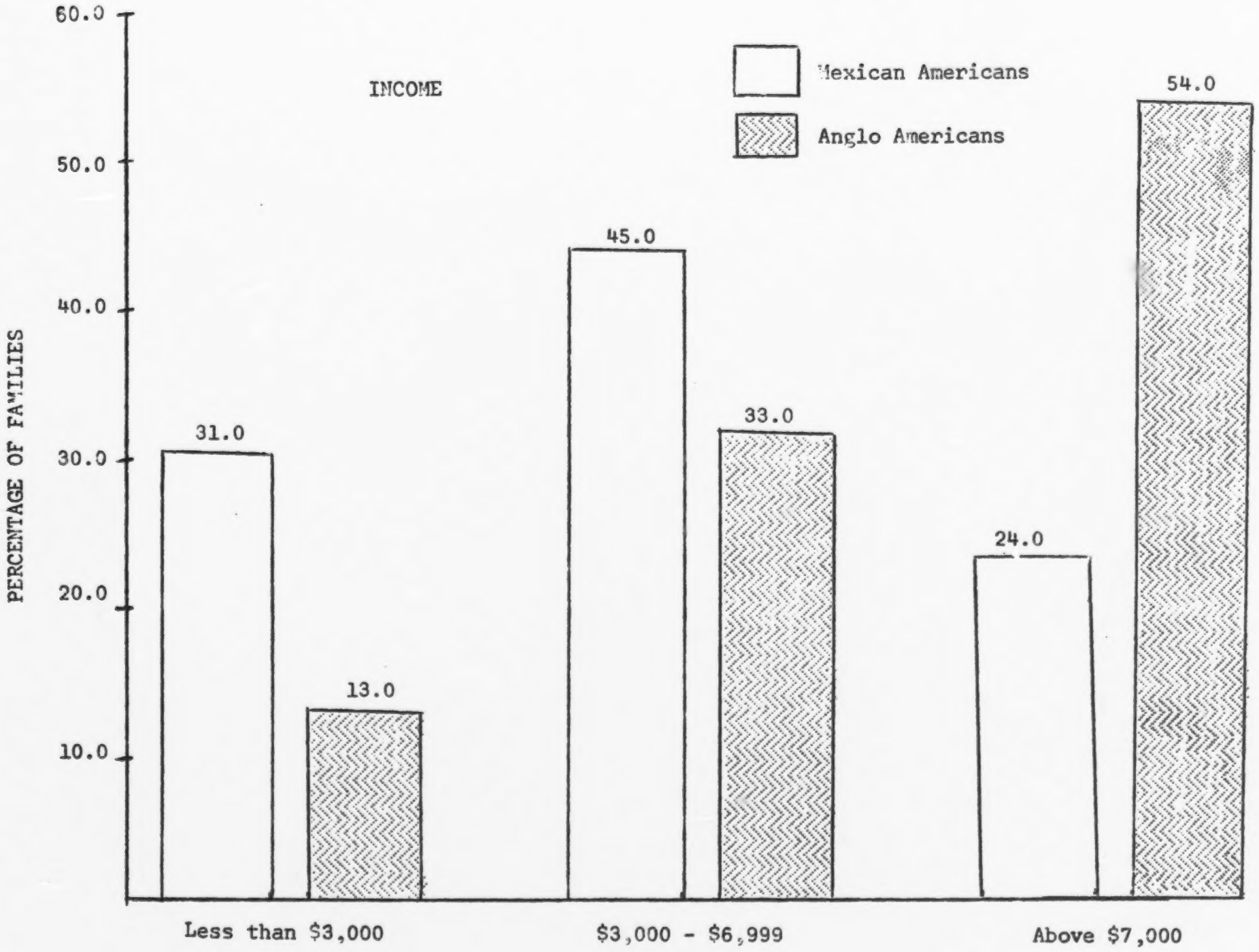
Mexican Americans



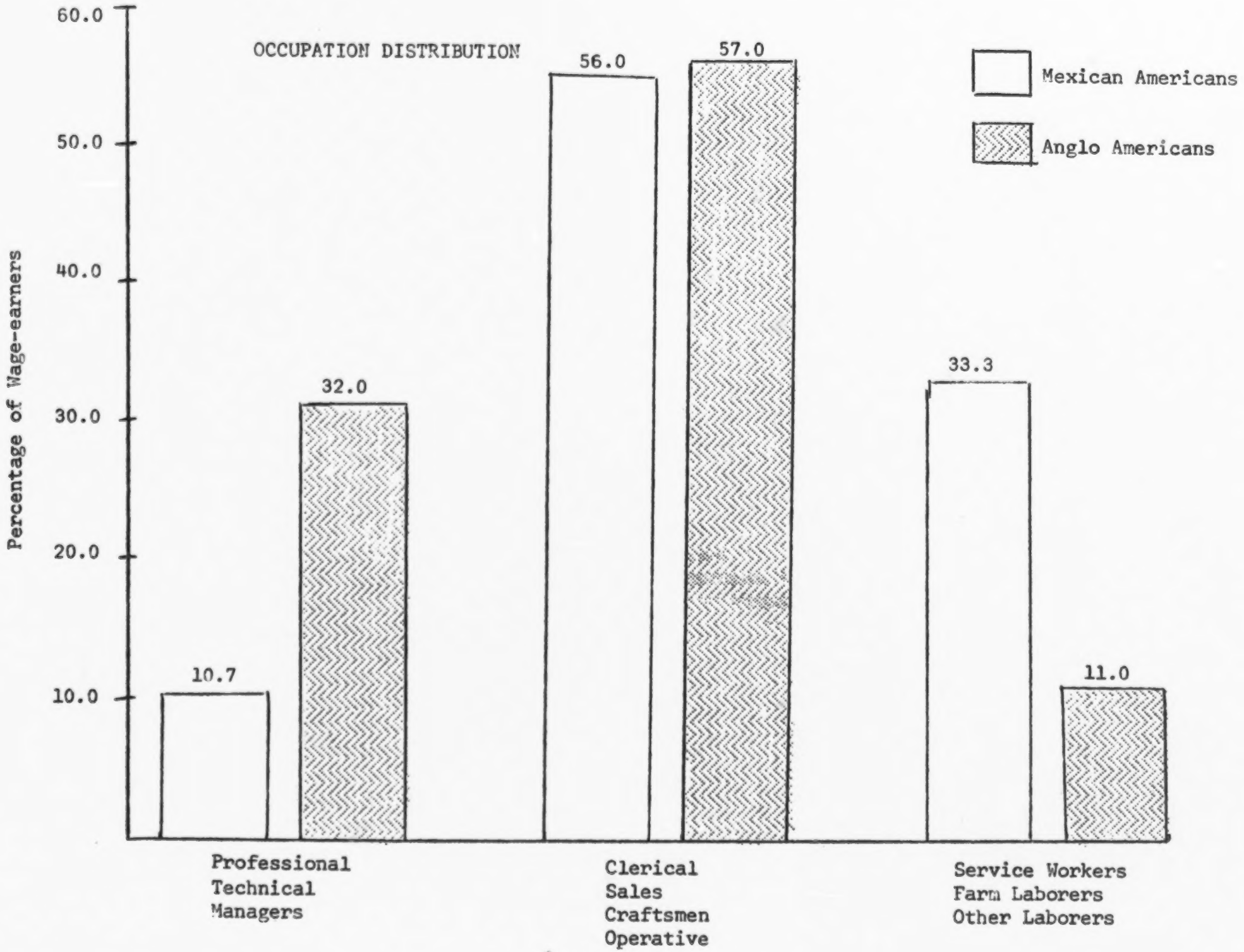
Anglo Americans



Illiteracy Rate


INCOME
Mexican Americans
Anglo Americans
PERCENTAGE OF FAMILIES
60.0
50.0
40.0
30.0
20.0
10.0
31.0
13.0
45.0
33.0
24.0
54.0
Less than $3,000
$3,000 - $6,999
Above $7,000
FAMILY INCOME PER YEAR

OCCUPATION DISTRIBUTION



RAMON LOPEZ: BETWEEN TWO WORLDS

A few years ago, Ramon Lopez's grades were mostly D's. He hung around with the toughest friends he could find. His gang had small tattoos between their thumbs and first fingers. This showed they were "pachucos"--Mexican-American slang for "tough guys."

Not long ago, Ramon stopped carrying a knife. Of all things, he found that he liked to write poems. And to his surprise, other people liked his poetry.

Has Ramon gone "square"? His friends thinks so. But Ramon dreams about a different kind of life for himself, and his seven younger brothers.

Already, Ramon has lost some of his own friends. Some of his classmates call him "chicken," because he won't fight any more. At the same time, he is not sure that he will "make it" in his "new" world -- a much wider world. Will he really be able to get a good job? Will the effort of going through college be worth it? If he goes outside his community, will he be insulted by whites?

Right now, Ramon wants to take those chances. Why? Here is his story in his own words.

I Was a Pachuco

I got a crash course in being a tough guy, a "pachuco," when I started junior high school.

My cousins said, "Buy bell bottoms and starch them so they look real wide. Your shirts are all wrong. Get longer ones that come down to your knees. Your hair's all wrong. Comb it straight back, like this. You don't walk tough enough. Keep your hand in your pocket and strut, like this."

When I learned how to look like a "pachuco," they tattooed a cross design on my hand, using a needle and India ink. "This means you're in," they said.

I Carried a Switchblade

I let everyone know I had this little switchblade. See, I was skinny and short. I was nothing. I figured the knife would keep everyone away from me.

RAMON LOPEZ (Cont'd)

If someone jumped me, I'd click open the knife and cut him on the arm. After that, most guys left me alone.

Why Should I Be Different?

One day, my school counselor suggested I join Upward Bound. That's a program for high school kids who aren't doing as well in school as they could. You spend several summers on college campuses, learning to do better work. During the year, you also get any advice and help you need. This goes on for one year of college. Then you're on your own.

Anyway, I told my counselor that I had no use for college. Everyone I knew went to work, not college. I didn't want to break away. Why should I? Why should I be different?

My mother had other ideas. "Sure you want to go to Upward Bound," she said. We had a hassle about it. Finally, I decided I'd rather go, than let her nag all the time.

I Began to Write

Around that time, I found that I could get good grades if I tried hard. I also started writing poems.

I used to think poetry was a drag. But one day, I was feeling depressed and alone. I wrote about my feelings -- just to get them out of my system.

At first, I didn't want to show the poem to anyone. Finally, I showed it to an Upward Bound teacher. She asked me to read it to an English class. At the end, the class stood up and clapped. That made me turn red. But it also made me write more poems.

"Yeah, man, I'm writing poetry." I told some of my old friends.

They couldn't believe it. To them I'm supposed to be a tough guy. That means I'm not supposed to feel or anything. I used to be like them -- and now I'm writing poetry! It really blows their minds. They kind of scratch their heads and look at me funny.

RAMON LOPEZ (Cont'd)

They Don't Understand

At first, they thought I was going through something that would pass. 'Don't worry, Ramon," they'd say, "it will go away in a while.'

They they saw it wasn't going away. And they started to give me the message that if I didn't want to be like them, forget it. They stopped asking me to parties and dances. Maybe they felt I was walking out on them, leaving them behind for something better. I'm kind of a threat, I guess.

I still don't have it all figured out. but I do know that I'd rather fight with words, than with a knife. I can usually talk myself in or out of anything.

For a while, though, I really felt lonely. I even quit Upward Bound one summer. I went back to work in the orchards and fields.

What I Want to Escape

They give you a hoe, and you chop a row of weeds a quarter-mile long. You do an awful lot of thinking by the time you get to the end of that row. That's what kills you. You're there for 12 hours. It's hot. Your back hurts. You get blisters on your hand, and you start to hate the whole thing.

After two weeks, I went back to Upward Bound. Blisters weren't the only reason I left.

One night, after tutoring some Mexican kids in English, I went to a pool hall. When I asked the guy for chance to play the pinball machine, I forgot how to say "machine" in English. I had been thinking in Spanish, so I said, "Machina, machina.' The guy's wife said, "You stupid Mexican. Can't you even say 'machine'?" That really hurt.

Tired of Prejudice

My ancestors were here before the English were. But some whites don't seem to know anything about who we are. To them, we're a bunch of uneducated foreign people. I'm tired to'hearing this. They think we're stupid and can't do anything

RAMON LOPEZ (Cont'd)

but field work. I want to show them that I can be where they are.

Suppose I walked into a bank. They'd see my face and probably say, "Well, we don't really know if we can give you a loan."

But suppose I could say, "I'm a professor at Chico State College" -- or something like that. Then they'd say, "Yes, sir! You can have a loan right away."

Right now, money is one of my biggest problems. My brothers and I take work in the fields when we can get it, but it's not enough. We still have to depend on welfare.

Looking Forward

Maybe you can see now why I want to go to college. I want money, yes. I also want to be treated as a first-class citizen. But it isn't that easy. You need a lot of confidence to try to make your way up.

When a new shopping center opened here, my teachers told me to apply for a job. I said okay, but I never went. The shopping center is in an area where white people with lots of money live.

What kind of job would they give me? Or would they just turn me down? And how would they do it? I've been hurt before, and I don't want to be hurt anymore.

Maybe I'm expecting too much prejudice. Maybe I don't have enough self-confidence. Maybe I should just take my chances. It's something I've got to work out.

-- Adapted from "Ramon Lopez: Between Two Worlds," Scholastic Scope, April 11, 1969, pp. 4-9.

EDUCATION AND MEXICAN AMERICAN YOUTH

What happens to young people when education has failed to meet their needs?

Studies of Mexican American children point out some interesting facts. When Mexican American children enter school, they are on much the same level as Anglo American children. They have similar I. Q. scores and seem to do as well in school. However, although some individual Mexican American children continue to do well scholastically, many others do not learn at the same rate as the Anglo Americans. What happens in the schools to slow down this rate of learning?

At one time most of the schools in the Southwest were bi-lingual. Classes were taight in both English and Spanish. As more and more Anglo Americans moved westward from the Middle West and East, they demanded schools like the ones they had left behind. Sometimes Mexican American children were excluded from these schools. When the Spanish-speaking children were permitted to return to public schools in the twentieth century, they frequently found that the schools were segregated. They also found that these schools did not permit them to speak the Spanish language. The teachers did not seem to understand or appreciate the way of life of their Spanish-speaking students.

After World War II the number of segregated schools for Mexican Americans decreased. Greater numbers of Mexican Americans entered high school and enrollment in college also increased. Nevertheless, school drop out rates remain high. Looking for the reasons behind this problem, one social worker said:

> "School experiences generally tend to leave Mexican American children with the feeling that it is extremely difficult or impossible for them to acquire a sense of importance within the school system...."

On a recent television program, a leader of a college protest group was interviewed. He was asked why he wanted to change education and school life in the United States. The Mexican American youth answered:

"When I went to elementary school, I spoke only Spanish. When I tried to ask a question, the teacher would shake me and yell at me to speak English. Although she always screamed when I spoke Spanish, she never took the time to teach me to say it any other way."

Carey McWilliams, a social scientist said:

"Notoriously bad linguists, Anglo American teachers have been known to show an unreasoning irritation over the mere sound of a Spanish word or phrase....This irritation is often reflected in a hostile attitude toward Spanish-speaking students. Over a period of many years, I have heard Anglo American teachers in the Southwest bitterly complain about the 'stubbornness' of Mexican American youngsters who will persist in speaking Spanish...."

When interviewers asked a Mexican American youth in Los Angeles why he dropped out of school he said:

"What was the use? I never liked it. The teachers were always picking on me. I was failing anyhow. I couldn't turn around without getting into trouble."

Teacher encouragement, however, has influenced the lives of some Mexican American youths. Here are the statements of two students about the kind of concern that made a difference in their lives.

"As long as I live I will never forget a sixth grade teacher I had.....Her encouragement made me want to make something of myself. She planted the seeds of college in my head.....Words of encouragement and acceptance meant a great deal to me."

"I was discouraged about even going to elementary school until I reached the fifth grade.....I had been kicked out of four schools already as a problem child. In the fifth grade at the California

/4

Street School, the principal without asking any questions as to why I had been transferred, asked whether I wanted to be a Safety Monitor.....From then on I became interested in school in spite of the fact that I was afraid the other boys would razz me for being a school stooge."

All too often Mexican Americans do not find this encouragement in school and they turn to other places for satisfaction. A social worker wrote this about one boy who became a member of a gang:

"During his nine years of intermittent schooling, Chaco has one fact impressed on him. The only group that has meaning for him is his neighborhood group. It is not the school where the 'American' teachers tell him about a world in which he has no part.....But in the neighborhood gang is the stuff of living as he knows it."

The neighborhood gang gives boys like Chaco a sense of belonging. In the long run, however, gang life cannot provide the opportunities for education and knowledge which modern society demands.

Mexican American young people need the same educational opportunities given to others in our society. They want the knowledge and skills necessary to become contributing members of the community.

-- Information adapted from Mexican American Youth by Celia S. Heller

MEXICANS SEEK TO OUTLAW FRITO BANDITO

by John Camper

The Frito Bandito may go the way of Little Black Sambo if the National Mexican American Anti-Defamation Committee has its way.

The funny-looking little Mexican bandit, who steals corn chips, is one of several "degrading, dehumanizing Madison Avenue stereotypes" that Nick Reyes, the committee's executive director, would like to get rid of.

Reyes said in a telephone interview from his group's Washington headquarters that his committee may call for boycotts of Fritos and other products whose managers fail to remove alledgedly anti-Mexican symbols from their advertising.

"I talked to the Frito people in Dallas," he said. "I felt like a David going up to a Goliath. They were diplomatic, but they thought it was very funny."

"But," he said, "Mexican Americans are not laughing."

Frito-Lay vice president Arch West said company research among Mexican Americans showed no objection to use of the Mexican bandit.

He said Reyes had produced no letters or other evidence to substantiate his contention that the ad campaign was offensive.

"If we had any evidence this was degrading, we would take it off the air in a minute, West said.

Reyes also wishes a quick end to the show business career of comedian Bill Dana, who impersonates a Mexican called Jose Jiminez.

"People fail to see what negative things are surfacing among our children because of this type of humor," he said.

Reyes has protested to the American Telephone & Telegraph Company about a television commercial in which Dana refers to the Yellow Pages as "Jello Pages."

"Some Mexican Americans do have trouble pronouncing some English words," said Reyes, whose voice has almost no accent. "But we don't think it's something to be made fun of."

Other advertising to which Reyes' group objects:

--An SOS scouring pad commercial in wich an actor suggests, according to Reyes that an inferior scouring pad "be sent back to Mexico."

Joseph Sasenick, SOS product manager for Miles Laboratories, said the reference to Mexico was dropped recently after the company received two letters of complaint.

--An American Motors' commercial in wich the good guys in the American Motor car are fair-haired Anglo-Saxons and the bad guys in the foreign car are swarthy, mustached men who Reyes says are Mexican stereotypes.

American Motors' national advertising manager, James Bostin, said the bad guys were cast to look "distinctly foreign but to represent no particular nationality." The mustached actor is from the Lowest East Side of New York, he said, and represents "a Turk or Hungarian." He said the commercial is "in no way defamatory to any nationality."

--A commercial for Granny Goose Potatoe Chips, sold mainly on the West Coast, in which a "stereotyped" Mexican goes through the "si, senor," bit.

Robert Frank, marketing director for Granny Goose Foods, said the company tested the commerical for offensiveness with Mexican actors auditioning for the role. "In no case, did we get a negative reaction."

--A Ken-L-Ration dog food commercial in which a mean Mexican border guard confiscates a family's dog food and feeds it to his own dog.

Bill Donaldson, public relations representative for Ken-L-Ration, said the commercial was "removed from the air almost a year ago."

"The American people, when confronted with an issue, will generally come out in favor of justice and fair play," Reyes said. "We think we're going to get it.

"Some managers have told us they receive very few complaints, but that's like another advertising line--you can be offending someone and even your best friends won't tell you."

-- Chicago Daily News
July 3, 1969

PREJUDICE: READING # 1

What is Prejudice?

"Prejudice" can mean different things to different people. By prejudice, we mean dislike of a whole group of people, or of one person simply because he is a member of that group.

The Americans who suffer the most from prejudice today are Negroes. But at different times in our history, different groups were hated. In different parts of our country today, Catholics, Orientals, Mexicans, Jews, Puerto Ricans--yes, even native white Protestants--get their share of prejudice too.

The Evil That Prejudice Does

It is sad but true that many people are prejudiced. They jump to conclusions before they consider the facts. They make unfavorable judgments about whole groups of people. They treat all individuals of that group with intolerance, dislike, and even sometimes with hate and violence.

Race prejudice against Negroes is not the only kind of prejudice that exists. Adolf Hitler and the Nazis were prejudiced against Jewish people. Before and during World War II, many Jews were put in concentration camps and killed.

Many immigrants who came to the United States suffered prejudice. People looked down on the early Irish and German and French immigrants, many of whom arrived later than the English. Still later, prejudice was directed against Czechs, and Hungarians and Italians and Slavic immigrants. In turn, many of these earlier arrivals were prejudiced toward Oriental and Mexican people who wished to become Americans.

Prejudice can extend beyond race or religion or national background. Some people are prejudiced against those who are richer or poorer than they are. They may dislike all businessmen or all labor union members. Sometimes people are prejudiced against those who come from the country or the city. You may have heard people refer to "hicks" or "city slickers." Some people are prejudiced

against those from other sections of the country than their own. So people may refer to "ignorant hillbillies" or "confederates" or damyankees." Prejudice even exists as to sex. Sometimes talented women are refused jobs or promotions for no other reason than that they happen to be women.

Prejudice also takes other forms than violence and hatred. Prejudice can also be sneaking and mean. Every day good American young people are being hurt and embarrassed by prejudice.

Take, for instance, a bunch of fellows or group of girls who discourage other students from joining them at their table at the drug store after work. Why? Perhaps the other students belong to a different religion from that of the bunch or group. Take the sorority or fraternity members who refuse a person because he or she hasn't the "right social background." Such a sorority once refused an invitation to a girl because her family bathtub had legs on it! Take a fan who yells at a player on an opposing school team and shouts insults related to the player's nationality or racial background. Take the stupid joker who recites nasty jingles or mean jokes which make fun of a person's faith or color or ancestry. Take the person who pretends to be unable to pronounce the foreign-sounding name of an American young person. Mere words and sneaky behavior and unfriendly acts can cause much pain and hurt.

Prejudice is Learned, Not Inherited

How do people get prejudiced? People aren't born prejudiced. There aren't any genes or chromosomes of prejudice which can be inherited from parents. Scientists can not find a shred of evidence that prejudice is inherited. Instead, all evidence clearly shows that prejudice is learned. After they are born, people learn whom they are expected to approve and disapprove. As the song from South Pacific puts it, "you have to be taught to hate."

If a person can't inherit prejudices, where then does he learn them? He learns his prejudices from the only source he can--his surroundings, his

environment, the total situation in which he happens to live. Prejudices can be "caught." Often prejudices aren't taught to young people directly. They are picked up like diseases. They are learned indirectly in everyday situations.

Anybody can be a target for prejudice. Prejudice can be directed against people who are white, Protestant, and seventh generation in America. To some prejudiced people, this is exactly the "wrong" background for a person to have!

People could even be prejudiced against you because of the accident of your having been born into your particular family, a circumstance completely beyond your own control. Unreasonable, prejudice is like lightning than can strike anyone.

The Case of the People with Green Hair

Since prejudice can be directed at anyone, we will not refer to any actual existing group as we illustrate how many people learn their prejudices. Instead we will show how an ordinary person can learn to be prejudiced against--people with green hair! (So far as we know, no one has green hair unless he has dyed it as a stunt.)

John Doe is not born with prejudice against other human beings who have green hair. But from the time he is a tiny tot, John Doe is warned against them. Don't play with the children with green hair. Don't talk to them. Stay with your own kind. You're a bad boy, John Doe, if you have anything to do with the green-haired children. John Doe learns not only from his parents' words but also from tone of voice, facial expressions, and gestures.

As John grows older, he learns that his parents and their friends and neighbors do not want people with green hair to attend his church, to live in his neighborhood, to go to his school or playground or camp. The adults who control John's life, and whom he imitates and depends upon, insist that the people with green hair stay in their place. Everybody with whom little John Doe is acquainted believes that green-haired people should worship elsewhere, live elsewhere, and

be educated elsewhere. As a child, John Doe very seldom even sees people with green hair.

As to jobs, the family of little John Doe believes that people with green hair should do the heavy and the dirty work which people like John Doe's folks need done but don't want to do themselves. the better jobs, in professions or business, should belong to people like John's father and mother. If people with green hair do hold any such job, they should be restricted to working for their own kind, the people with green hair.

The people with green hair whom John does encounter are those who do the heavy and the dirty jobs for his family. Naturally, these folks do not happen to be the more able green-haired people. Instead, they are the people who can obtain only this type of work. They are not well educated. They dress poorly. They get dirty on the job. So John Doe's first actual childhood experience with the people with green hair help persuade him that his family is right. Green-haired people, he can plainly see, are inferior people. They are uneducated, poor, dirty.

The way things are, there can be almost no communication between John Doe and the people with green hair. John has no way of telling what green-haired people are thinking. True, he occasionally reads about people with green hair in his local newspaper. But, since conflict makes news, his newspaper usually reports upon people with green hair who happen to get themselves into trouble with the law. When the name of a person with green hair appears in the news, the local newspaper carefully places the words "green hair" after the individual's name. John often comes away from his newspaper with the clear impression that too many green-haired people get themselves into difficult situations. People with green hair are people who do bad things. Even the newspapers say so.

Time moves along. John Doe becomes a man. He follows the patterns he has learned. He marries Jane Doe, who has learned the same prejudices against people

with green hair. Eventually, they become parents. And what do they teach their children? 'Don't play with the children with green hair. You are bad if you do.'

John Doe has learned to be prejudiced against people with green hair. How did John Doe get that way? The total situation in which John Doe lived encouraged prejudice against people with green hair. He learned his prejudices from his parents, their friends, and his neighbors. He learned them from his limited observations. He learned them from his reading of his newspaper. He learned them from his separation from green-haired people on his job. He developed an unattractive picture in his mind, an ugly stereotype of people with green hair. So, in turn, John Doe carried over his prejudices to his children. Because they, noticed and imitated their father's feelings, John Doe's children, too, became infected with the disease called prejudice.

Nothing ever broke the circle that closed John Doe in with his prejudices against people with green hair. Things were so arranged by John Doe's family that he found himself walled in by the circle almost from birth. In turn, John Doe began to build a circle of prejudice around his own children from the time of their birth.

The Circle of Prejudice Can Be Broken

The example of the imaginary people with the green hair provides us a simplified picture of how many people learn their prejudices. If the circle were completely unbroken, no one would ever escape from prejudice. But you know that people do escape and live lives free from the attitudes that characterized John Doe's feelings toward people with green hair. How people manage to break the circle of prejudice?

For people who grow up and learn to respect others, somebody broke the circle. Somebody freed them from a life sentence to prejudice. Sometimes a wise parent encourages children to realize that all people are worthy of respect. Sometimes working together on a community project with people of all backgrounds teaches

this. Sometimes the voice of a great statesman or of a local pastor--each calling for compassion in our dealings with each other--serves to remind us of the meaning of decent human relations. Sometimes a thoughtful teacher educates youngsters toward healthy attitudes.

Sometimes, though, we are educated by a crack of a bat and the arching flight of a ball in a World Series game as a Negro outfielder makes a spectacular catch or an Italian-American shortstop trots around the bases for our team. Sometimes TV and art and music testify that no group has a monopoly on talent. Sometimes a poet or novelist writes from his heart on how it feels to be rejected, misunderstood, kept out. Sometimes we learn from a news magazine's sober and objective reporting on race relations. Sometimes a person learns the crucial importance of human relations by looking at the hate-filled faces of racial agitators, set down for all time by the photographer for a picture magazine.

--Adapted from Prejudice - How People Get That Way by William Van Til. Anti-Defamation League, nd, pp. 6-15.

PREJUDICE: READING # 2

What is Prejudice?

"Prejudice can mean different things to different people. By prejudice, we mean dislike of a whole group of people, or of one person simply because he is a member of that group.

The Americans who suffer the most from prejudice today are Negroes. But at different times in our history, different groups were hated. In different parts of our country today, Catholics, Orientals, Mexicans, Jews, Puerto Ricans--yes, even native white Protestants--get their share of prejudice too.

Great World Ideas Oppose Prejudice

Those who break the circle of prejudice are often inspired by one or more of mankind's oldest and most powerful ideas. These are ideas of democracy, religion, science and law. These four giant world ideas are powerful weapons on the side of those who support good human relations.

Take the idea of democracy, for instance. The democratic way of life is squarely opposed to prejudice. No doubt, you have heard the great documents of democracy many times in your school career. But take a fresh look at some of them.

The Declaration of Independence, for instance, is direct and to the point. Jefferson spoke for all the signers when he wrote, "All men are created equal." Notice that word "All." In the United States, "all" has come to include everybody, regardless of religion, skin color, or nationality background. All men, says the Declaration, have inalienable rights. An "inalienable" right is one which no one may take away from a person under any circumstances. Among these rights are life, liberty, and the pursuit of happiness. They are for everybody, not for a privileged few.

A person who believes in democracy respects individual persons. He does not put a label upon people and then react to the label. Instead, he looks behind

the label. When he does, he finds an individual person. In a democracy, we believe in working together for common purposes which the people as a whole have decided upon. We do not believe in working for the purposes of a group who have set themselves up as the Superior People and whom the rest of us are supposed to obey without question. Above all, in a democracy we believe in thinking our way through. This means we must get the facts, do our own thinking, and reach our own decisions. To think for ourselves, we need full and open communication. We cannot be independent thinkers if we are the prisoners of the prejudices of others.

Religion is another of the great ideas. Take the religion you know best, for instance. It speaks of human brotherhood. It speaks of One God who is the Father of all mankind. Religion does not claim that there is a God for one skin color and a different God for those of a different skin color. Instead, the idea of one Universal Father is stressed. Religion insists that all men are brothers. It calls on all people to live together in peace and harmony.

Science is another great world idea which supports better human relations. Scientists tell us that they cannot demonstrate the native or inborn superiority of any one group. They have been unable to prove that people of any one color or religious belief or part of the world are better than others. They have found no evidence to support the idea that some races are naturally inferior or superior in intelligence.

The fourth of the great world ideas which support better human relations among men is law. The law is slow but steady. As mankind makes a forward step, men write this step into the laws of the land. In America, the new nation set forth the rights and responsibilities of Americans in the Bill of Rights and the Constitution. After the Emancipation Proclamation, Americans adopted three amendments to the Constitution to carry out Lincoln's intentions. These amendments ruled out slavery, gave all people equal protection of the laws, and said, that the right of citizens to vote could not be denied.

The power of democracy, religion, science, and the law can never be underestimated. These great ideas support better human relations among men and oppose prejudice. Americans who are inspired by one or more of these great ideas, and sometimes indeed by all four, know that prejudice is wrong.

Personality and Prejudice

A puzzle still remains before we have fully answered the question, "How do people get that way?" The puzzle is why some people who are exposed to prejudice readily accept it while others, apparently equally exposed, do not. Some psychologists believe that personality is related to prejudice.

To try to find out, let us take a close look at the experiences of two young people growing up. We will select experiences which have nothing to do with learning prejudice toward any minority group. Each of the two young people selected lives in the same community. Neither hears more or less of prejudice. Yet one of the two is more likely to become prejudiced than the other. How come?

Ted grows up in a warm and friendly family atmosphere. His family does things together and has fun together. Family members, though they have their difficult moments, generally like each other--enjoy each other's company. Most people have confidence in Ted and respect him.

Thus, Ted learns to be confident of himself. He knows that there are rules of good conduct and he usually understands and accepts the "why" of the rules. Sometimes he misbehaves and he is corrected. But always he feels that the people who straighten him out still like him. Sympathy is not completely absent. He encounters authority first in the shape of his parents and then at his "second home," the school. People in the school usually seem reasonable to Ted.

As Ted grows, his freedom increases. He plays a still greater part in determining the rules under which he operates. For instance, he talks over with his family the time he gets home on weekend evenings. He helps decide what jobs he will do around the house and when he will get them done.

When, as a high school student, Ted thinks back to his parents, he especially remembers the love and affection and understanding he found at home. He thinks of his parents with a variety of interests. He remembers with pleasure certain big occasions in the history of his family.

Jim has a different experience. He grows up in a cold, unfriendly atmosphere. There are many moments and hours of resentment and anger among his family members. There are many feelings which hurt family relationships. Most people do not have confidence in Jim, and they show little respect for him.

In Jim's family, he gets familiar with fear quite early. He has practically nothing to do with setting the rules of conduct. Yet he is expected to obey. When he doesn't, he is disciplined severely. Sometimes he is physically punished in severe fashion. Threats of punishment often hang over him.

Jim feels that many rules are unfair, that he is punished for reasons that he doesn't understand. He suspects that whether or not he is punished depends more on his father's mood and temper rather than on "the rules." To Jim, school also seems a place of unreasonable rules.

As Jim grows older, he finds himself still hemmed in by rules he hasn't helped to make. People tell him what to do rather than consult with him. Sometimes he rebels and gets away with things. Sometimes his rebellion is swiftly punished.

Jim grows up with the feeling that people are against him. Others seem to get better treatment--his brother, a teammate, a friend. He feels dependent and at the mercy of the strong. They lay down the law to him.

As a high school student, when he thinks back to his family, he remembers the power of the stronger of his parents in keeping him in line. He recalls threats and punishment. He suspects that he must have been a little devil or mean kid who had to be treated with an iron hand. He guesses that his parents had to act the way they did to "bring him up right" and avoid "spoiling him."

These are the beginnings of two boys. Notice that their experiences have nothing to do with learning that certain minority groups are supposed to be bad. Yet psychologists tell us that just such experiences seem to foster attitudes of prejudice or acceptance. Notice what is likely to happen to Ted and Jim's personalities as they grow up.

Ted is more likely to regard teachers or employers or other authorities in his life as reasonable. He is interested in exploring different people and situations. While he may have soaked up some of the wrong ideas that surround him, Ted can more easily get rid of false ideas. As to minority group members, Ted will not be particularly suspicious or mistrustful. In short, he is likely to accept people as people. His own experience in growing up was good and he does not expect the worst from the world.

How about Jim, filled with fears left over from his childhood? Jim's memories are of failure and punishment. Like everybody else, Jim greatly wants security and safety. In his earlier years, he has often been left out, and now he is determined that he won't be left out again.

So what is Jim likely to do? He is likely to try to control things in order to feel "safe." Sometimes he can do this by regarding other groups of people as undesirable characters who should not be accepted. He draws lines between himself and others. Since others seem to him to be different, he regards them as bad. He sees himself as being one of the good people. If others are kept in their places, he can feel that he belongs and is important. Jim has little chance of correcting his attitude because he avoids the new and different.

What You Can Do About Prejudice

How do people get prejudiced? There are two main sources of prejudice. Many people learn their prejudices from those who surround them. We learned of a second possible source of prejudice through the cases of Ted and Jim. Jim's fears made him into the kind of person who readily accepts the prejudice of others.

How can a young person protect himself against prejudice or cure himself if he has the disease? First of all, he ought to know the cause of prejudice, how people get that way. Then he ought to take a long look at himself. Is he caught in the web of prejudice? Can he free himself through taking advantage of opportunities for learning more about others? Can he learn more of the great world ideas that form a foundation of better human relations?

Self-examination is hard for a person to deal with, but far from impossible. Self-understanding is the first step on the road in any case. A person must have respect and confidence in himself before he can respect others. Perhaps talking over problems with a trusted older person, such as a school counselor, will help. A person can always do his own part to make a family and school environment one of warmth and acceptance and confidence. Think it over. The life you save may be your own.

--Adapted from Prejudice - How People Get That Way by William Van Til. Anti-Defamation League, nd, pp. 15-26.

PREJUDICE: READING # 3

What is Prejudice?

"Prejudice" can mean different things to different people. By prejudice, we mean dislike of a whole group of people, or of one person simply because he is a member of that group.

The Americans who suffer the most from prejudice today are Negroes. But at different times in our history, different groups were hated. In different parts of our country today, Catholics, Orientals, Mexicans, Jews, Puerto Ricans--yes, even native white Protestants--get their share of prejudice too.

Are People Born with Prejudice?

No. Prejudice is never found in children who have not been exposed to it. Every study shows that prejudice, like any social attitude, is learned.

Isn't Every Human Being a Little Prejudiced?

No. Quite a number of people tested are fairly free of prejudice against other groups or persons. Estimates for the United States say that from 10 per cent to 15 per cent of the adult population is not prejudiced.

How are Prejudices Learned?

They are learned at an early age--though rarely before four. Prejudices are taken over by children from their parents or playmates (who get them from their parents or playmates) in much the same way that other attitudes are taken over--that is, as if they were solid information about the world. Children who hear insulting remarks made about a race or religion have no reason to disagree with what they hear.

Is Prejudice Found More Often in Some Groups Than Others?

Research shows that prejudice is more frequent among people with poor education. Regional differences also exist. There is more color prejudice in the South than in the North or West. Prejudice against Orientals is stronger on the West Coast than the East.

The evidence also shows that people who feel secure in their own position are less prejudiced than those who feel insecure.

Those who shoot up, socially and financially, are thrown out of their familiar world; they often lose old friends: they have to meet new people, make new friends, work out new patterns of living. In these new circumstances, they feel insecure; they try to win status: and it becomes important to them to "outdo the Joneses"--in thought habits no less than in clothes and cars. Those who move down the social ladder suffer severe blows to their self-confidence. They save face by blaming others for misfortune.

Does Prejudice Exist Among Upper-Class, Wealthy, Well-Educated People?

Of course it does. Wealth, education, social position in themselves are no guarantees of strength of character. Ways of expressing prejudice frequently change with class position. Upper-class people often escape the cruder forms of prejudice but they engage in snobbery which has much the same effect. "Gentlemen's agreements" in many clubs exclude even distinguished Jews from membership; restrictive covenants in wealthy communities forbid the sale of property to Negroes or Orientals. Many people who belong to the "better" clubs are not prejudiced in their personal life, yet belong to organizations that practice strict social discrimination.

Don't Intelligence Tests Show That Negroes Are Less Intelligent Than Whites?

This is a widely believed falsehood. Army intelligence tests did show a lower average of intelligence scores for Negro than for white soldiers. It is not surprising that Negroes perform worse on intelligence tests than whites: Negroes get less education than whites and often do not have equal opportunities for good jobs.

If we examine the data on millions of white people who are poorly educated, we see that they, too, show up poorly on intelligence tests. This is further proved by the much better showing made, in such tests, by Northern Negroes than by Southern Negroes.

There is little doubt that when people are given the same chances, the same schooling, so-called group differences tend to disappear. No tests show greater "natural ability" in one group or another.

Can Prejudice Be Changed?

Yes, in four ways.

First, the need to go along with others can lead a prejudiced man to change. If you put him into a situation where people who are important to him are free of prejudice, and say so, he may change--often without being aware of it. An employer, a union leader, a minister--anyone who is respected--can bring about such a change, particularly if words are backed up by deeds.

Second, prejudices can be changed through public opinion, and through values that are widely accepted in a community. Case histories show us that many a white person from the South has come North to discover that sitting next to a Negro in a bus or restaurant is not such a shattering experience when it is considered the thing to "do" by other white people.

Third, prejudices can often be eliminated through help from people trained as counselors. Counselors can help us understand ourselves and our prejudices better.

Fourth, direct personal experience changes people. When prejudiced people are brought into direct contact with people from a group they fear or dislike, work with them, share experiences with them, attitudes often undergo a gradual but deep change.

Do Laws or Supreme Court Rulings Really Alter People's Feelings?

The purpose of the Supreme Court school-desegregation ruling, or of civil-rights legislation, is not to change prejudices, but to make laws in the interest of the entire country by stopping the worst result of prejudice: discrimination.

Laws against discrimination create an atmosphere that discourages the development of prejudice. What is more, they may produce situations in which existing prejudices can be changed.

Does Prejudice Exist All Over the World?

Prejudice of one kind or another has existed for thousands of years. Let us not forget that, two thousand years ago, the early Christians served the Romans as scapegoats, that Protestants were often made the scapegoats of Catholics, that Catholics became the scapegoats of some Protestants, and Jews the scapegoats of Nazis and Facists.

The fact that prejudice is so old and so widespread a social disease does not argue for its "inevitability." Millions of people on this earth manage to live without this ugly crutch.

Children can just as easily learn that no one group of people consists entirely of saints or devils, that there are good and bad people in all groups and that it is wrong to judge any man, let alone condemn him because of his race or color or faith.

--Adapted from What is Prejudice? by Marie Jahoda, Ph. D., reprinted from the May 24, 1960 issue of Look.

PREJUDICE: READING # 4

What is Prejudice?

"Prejudice" can mean different things to different people. By prejudice, we mean dislike of a whole group of people, or of one person simply because he is a member of that group.

The Americans who suffer the most from prejudice today are Negores. But at different times in our history, different groups were hated. In different parts of our country today, Catholics, Orientals, Mexicans, Jews, Puerto Ricans--yes, even native white Protestants--get their share of prejudice too.

Yes, But--

Prejudice takes many forms. This is what happened in one family.

Kathy had made up the list for her birthday party. It was a very important occasion. She would be sixteen, and this would be her first real boy-girl party. There would be dancing this time. She was going to be sixteen!

As she read the list to her mother, she noticed that something was wrong. Mrs. Sanders had looked up suddenly when Joey's name was mentioned, and now she was strangely silent.

Kathy broke the silence. "What's the matter, Mother? You know all the kids on my list. After all, we've been playing together since we were in kindergarten. They're all nice kids, you know that."

Mrs. Sanders bit her lip. A little flush of embarrassment crept over her cheekbones. She did not look at Kathy when she spoke:

"Yes, dear, they're all nice, but--,"

"But what?" Kathy was embarrassed too now. Something in the way her mother's voice had faded off on the last word told her that the conversation was getting around to one of those things you talked about in whispers with your best girl friend.

"Well, really, Kathy, it isn't that I have anything against Joey. He can't help being Jewish, and I certainly wouldn't want you to hurt his feelings. And it's not that I'm prejudiced. You know that your father and I have always wanted you to play with all the children, and be nice to them all, but...."

Again the voice trailed off on the last word. Kathy stared at her mother, tears beginning to creep over her round young cheeks.

"But--but now I can't have Joey at my first big party!" Kathy's voice cracked. "But why--why can't I have him? This is so crazy. I don't get it at all."

"Now don't get emotional, Kathy. You have to be sensible about these things. After all" -- now Mrs. Sanders' voice took on a note of righteous indignation-- "you don't seem to appreciate the fact that your parents have to protect you."

"Protect me! From Joey? Joey never hurt a fly." Kathy was indignant too. "Mother--you're just beating around the bush. You just don't want me to have him because he's Jewish. But why should that make such a big difference all of a sudden?"

"All right--since you are so stubborn and blind I'll just have to tell you what you're old enough to see for yourself." Mrs. Sanders faced her daughter grimly. "Now that you're going out with boys you've got to stick with your own kind. It just wouldn't be fair to Joey to have dates with him and let him think that you or your girl friends might--well, get serious about him...Now do you understand?"

The silence between them was cold. It lasted until Kathy, brushing off the tears, stood up, and carefully tore the party list into neat little squares. She started toward the door, turning only to say over her shoulder.

"There won't be any party, Mother."

Sitting alone, after Kathy had left, Mrs. Sanders sighed deeply. It hurt--that tone, and the way Kathy had looked--as though somebody had let her down.

Have I let her down? Nonsense, Mrs. Sanders assured herself briskly. Naturally we have to put a stop to this kind of thing now that she's growing up. Why, she might even get the idea that she was in love with that boy, or something like that. Intermarriage! Mrs. Sanders shivered a little. "Well, she doesn't understand now, but she'll thank me some day."

That night Kathy wrote in her diary: "So I won't have any birthday party, because I don't want any 'yes, but' party."

Novelty is Nice

Novelty is nice, whether in things or people. It is important also that we learn to appreciate how much we Americans have gained from other lands and from their people who have come to ours. For much of what we enjoy in great music, literature, art and architecture, we have received from the geniuses of European or Asiatic countries. On the science side, Albert Einstein and Enrico Fermi are recent greats in a long succession of people born elsewhere who have contributed to our store of vital knowledge. And many things regarded as "typically American" we have borrowed from other cultures; take our African, West Indian, or Latin American-inspired music and dance, for example, or our chili con carne, pizza, or chop suey. We need to remind ourselves that we would not be what we are, as a people and a great nation, without the tremendous number of inventions, creations, and customs given to us by other lands or by gifted individuals who came to become one of us.

Little Acorns

Why and how do people get their prejudices? Getting to know people is one way to escape prejudice. Studies have shown that the development of prejudice has the familiar "little acorn" to "big oak" history. Prejudiced people grow from the little acorns planted, more or less unconsciously, by the family or by people the child meets or sees outside the home.

Recent public opinion polls have shown that two out of five Americans prefer not to work with Negroes, and more than half do not want them in their homes. The people who are willing to express such views to a pollster will be unlikely to successfully conceal them at home, even when the children are around. "Pop" may explode to the effect that "I'll quit before I'll work beside them." or Mom may observe that "the Kalen's down the street can have them at their party if they want to--but it won't ever happen in this house!" The children are very likely to hear Pop and Mom, and in that case two little acorns will have been firmly planted.

Social attitudes are learned, and learned because they are "in the air" around the child. As Harvard's Gordon Allport remarked, "Children are not born with prejudices. They catch them."

Little Pitchers

We don't often hear it any more, but the old folks used to say "Little pitchers have big ears." They used the saying to warn against talking in the presence of the children.

The old folks were quite right: little pitchers have not only big ears but also big eyes and minds. Little pitchers hear and watch and remember; they put together the observed and remembered words and acts expressing prejudice, and they come up with prejudices of their own.

> "Who teaches a child to hate and fear--or to respect as his equal--
> a member of another race (or religious or nationality group)?
> Does he learn from his mother and father? From his school teachers?
> From his playmates? Or does he learn from those impersonal but
> pervasive teachers, the television set, the moving picture, the
> comic book? Probably it is all of these that teach him to love
> or to hate. Studies indicate that such attitudes are determined
> not by a single factor but by all of the child's experience.
>
> --From Kenneth Clark, Prejudice and Your Child

And, it has to be added, most of the experiences of the average child will be of a sort to teach him prejudice. This is why parents, and what they teach--and teach early--can make all the difference. Parental influence can over-ride

the many other influences the child meets. It is most likely to do so if parents have "immunized" their children at home, and before they are exposed to prejudice outside.

This means that parents must set an example by treating all kinds of people as equals, as well as explain and answer questions intelligently. Teachers and other adults must also show respect for all people and set a good example.

The Stout-Hearted

It has been estimated that a majority of Americans are prejudiced to some degree, at least with respect to race. Most of these people are, by and large, quite average and for the most part decent members of society.

Mr. and Mrs. Average American simply conform to long-standing American habits of prejudiced thinking and behavior. They would never join the Ku Klux Klan or mill with a mob in Little Rock, Arkansas. They are too civilized to show vulgar hate in this way. But neither would they openly challenge the Ku Klux Klan or the mob unless their neighbors were doing it, unless it were fashionable, and they could be sure of their neighbor's approval. They are, in short, timid conformists.

Long-standing social habits do get changed, and the changing is brought about by the stout-hearted. These are people of courage, the people who act on principle. In all ages and places it is the stout-hearted who have made our world a more decent place to live.

The trick is, as Gertrude Noar put it, to "help the child develop the ability to think critically and the strength to stand by those judgments and decisions which are best in terms of democratic life."

--Adapted from A Primer for Parents - Educating Our Children for Good Human Relations by Mary Ellen Goodman, Anti-Defamation League of B'nai B'rith, 1968

THERE OUGHT TO BE A LAW

Did you ever feel that there ought to be a law against certain things? Most of us sometimes think that it would be very nice if laws could be passed to stop annoyances of everyday life--the train that crawls slowly through a railroad crossing when father is late for work, the telephone that rings when mother is in the shower, the spelling test the teacher gives on the day you forgot to study your lesson.

Usually laws are passed only to correct great wrongs or to establish important rules that everyone must obey if we are to live together harmoniously in society. In recent years, more and more laws have been passed to outlaw discrimination.

Many Americans believe that laws against discriminatory treatment are necessary if our country is to guarantee equal rights and opportunities to all citizens. Other Americans say that equal treatment will not come about until people change their attitudes and are ready to accept all people on an equal

basis. These Americans believe education must come before law so that people will learn to be less prejudiced.

What can laws really do? The people who say laws cannot change people's attitudes are probably right. Our attitudes about many things are set when we are quite young and it is often hard to change attitudes and habits. But laws were never really meant to change people's attitudes. Instead, laws are intended to change people's behavior. A civil rights law says, in effect: "Your attitudes and your prejudices are yours alone but you may not act them out in a way that takes away the rights or freedoms of other people."

History is full of examples of the way in which laws have changed people's behavior. Not much more than fifty years ago, there were no laws against child labor. Children as young as eight or nine years of age frequently worked in factories, sometimes for as long as fourteen hours a day. Then people began to ask themselves if this was right. "Children should not work around dangerous machines," these people said. "They should not be kept inside factories all day long. They should have time to play in the sunshine and fresh air. They should go to school and get an education. There ought to be a law!"

At first, many factory owners and even many parents were against child labor laws. They said such laws would encourage children to become lazy and to expect to be supported wihtout working for their food and clothes. Finally, those who wanted a better life for children won and child labor laws were passed. Today boys and girls under a certain age must go to school and are not allowed to work long hours in factories or stores. Everyone accepts this law now; in fact, we would all think a person very cruel if he tried to force children today to work as hard as boys and girls did fifty years ago.

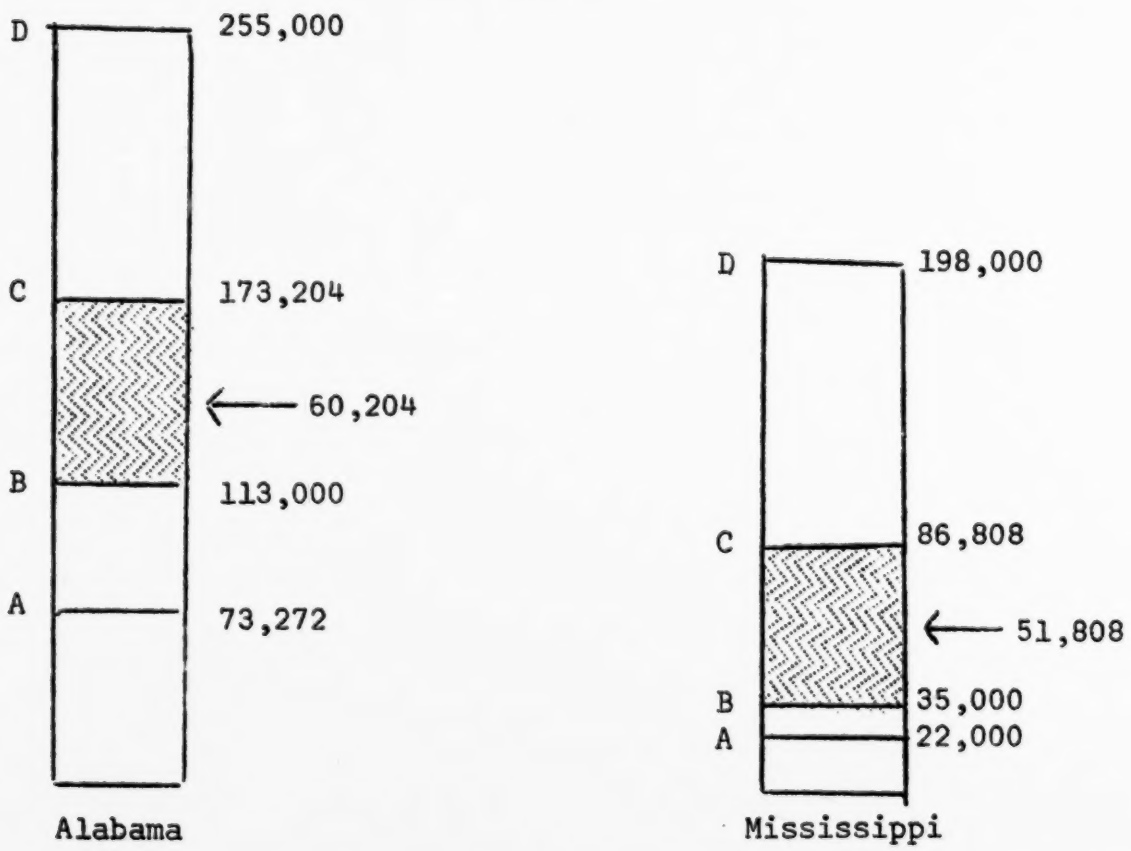
Since World War II, Americans have been increasingly concerned about the rights of members of minority groups in our country. Laws have been passed

in three areas to protect their rights: (1) civil rights laws; (2) fair employment laws; (3) fair housing laws. Let us look at each of these areas to see how these laws have set new standards of behavior.

Civil rights laws deal with the rights of individual citizens. Some examples of these laws are: (1) anti-lynching laws; (2) laws forbidding a public place (hotel, hospital, library, etc.) or a public carrier (bus, train, airline) from discriminating against a person because of his race, color, creed, or national origin; and (3) voting laws that guarantee the right of members of minority groups to vote in national and state elections.

How have these laws worked? Have they changed people's behavior? Let's see what happened in two Southern states after the Voting Rights Act of 1965 was passed:

Negro Voter Registration



A - Number of Negroes registered to vote in 1960

B - Number of Negroes registered before Voting Rights Act of 1965

C - Area = Number of Negroes registered under the Act by Federal examiners

D - Number of Negroes registered on June 1, 196

We can see that many more Negroes are now registered to vote since this law was passed. Although there may still be people in these states who do not want Negroes to vote, the new law has prevented these people from taking away the right of Negro citizens to register and vote.

Fair employment laws have also been passed by our federal government and some of our states. These laws say that an employer may not refuse to hire a man who is qualified for a job solely because he does not like that's man color or religion. Before their passage, these laws were opposed by people who believed they would interfere with the rights of company owners to run their businesses as they felt best. Opponents of the law said that a man who has invested his money in a business should not be told by the government who he can or cannot hire.

Members of minority groups feel differently about these laws. One man said at a national conference on fair employment:

"Job discrimination is really the worst kind of discrimination. If you don't want me in your country club, it may be that I don't want to go there in the first place, and in any event, I have my own places where I can gather with my friends. If you don't want me in your restaurants, it is always possible for me to eat elsewhere. But when you make it impossible for me to get a good job, on the basis of the color of my skin, you have struck at my dignity as a human being and at the security of my family."

The most recent laws to be passed in the area of minority group rights are those for fair housing. Here the law says an apartment or house owner may not discriminate against members of minority groups in the rental or sale of living places. The people who supported these laws did so because they believed no American should be deprived of the opportunity to live in a house he can afford and wishes to buy because of his color, religion, or national background. Other

people worked against the passage of these laws because they believed that property owners should be able to sell or rent their property to whomever they wished. The debate over fair housing laws raised an old argument: which are more important--human rights or property rights? Those who want more civil rights laws and who also want the laws already passed to be strongly enforced say that human rights should always come first. Those who feel our present laws in the civil rights go too far believe that human rights can be gained only when our laws respect the property rights of individual citizens.

At the time when the first civil rights laws were passed, almost everyone agreed that new laws were needed to guarantee to all citizens the right to vote, the right to equal use of public facilities, and the right to travel freely throughout our country. Most Americans today have a deep conviction that all people in our country must have equal rights and opportunities. Once this is agreed, however, our country must still decide how equal opportunity can be guaranteed by law and which laws are best to protect the rights of all people in our society.

HUMAN RIGHTS FOR OUR WORLD'S CHILDREN

Children of all races should have equal rights.

All children should have the opportunity to enjoy the outdoors.

All children have to love and care.

Every child has the right to worship as he or she wishes.

All children have the right to help solve problems.

All children have the right to read books of their choice.

All children have the right to receive consideration from others.

All children have the right to live in a world of peace.

All children have the right to join clubs and organizations.

All children have the right to be understood and loved.

All children have the right to enjoy hobbies of their choice.

All children have the right to pick their own religion.

All children have the right to know freedom from fear.

All children have the right to defend their actions and beliefs.

All children have the right to be treated fairly.

All children have the right to try their own ideas.

All children have the right to the necessities of life.

All children have the right to be involved in making desisions.

All children should have the freedom to express their own thoughts and opinions.

All children have the right to participate in community affairs.

--Written by a sixth grade at Eggert Road Elementary School, Orchard Park, New York, after studying the Universal Declaration of Human Rights.
Jane Ann Ward was their teacher.

STUDENT DICTIONARY

Anglo-American: white American citizens of European descent

Americans whose ancestors originally came from a country of Europe are called Anglo-Americans.

Civil Rights: rights of individual citizens

Laws passed to protect the right of all citizens to vote and to obtain equal justice are called civil rights laws.

Discrimination: organized practices that give preference to certain groups or permit inferior treatment of other groups

Barring Jews or Negroes from membership in a club is discrimination.

Ethnic: any of the basic groups of people as distinguished by customs, language, religion, race or nationality background

Italians, Irish, Jews and Negroes are all ethnic groups.

Gentlemen's Agreement: a private agreement to discriminate against members of certain groups on housing, public accommodations, etc.

The homeowner made a gentlemen's agreement with his neighbors not to sell his house to a Negro.

Integration: to remove barriers that set up separate treatment of racial groups, to come together

Park Forest is an integrated community because both white and Negro families live and get along together here.

Mexican-American: American citizens of Mexican descent

Americans whose parents or grandparents originally came from Mexico are called Mexican-Americans.

Persecution: to inflict punishment or harmful treatment upon a group because of their religion, race, customs or beliefs

Jews were persecuted under the Nazis in Germany by being put into concentration camps.

Prejudice: opinions held in disregard of the facts: an unfavorable judgment about a person or group

People who jump to conclusions before they consider the facts are prejudiced.

STUDENT DICTIONARY (Continued)

Race: any of the three primary divisions of mankind as distinguished by such common characteristics as skin color; the Negroid, Caucausoid and Mongoloid groups

American Indians belong to the Mongoloid race.

Racism: the belief that one racial group is superior to other groups; the practice of racial discrimination

The belief that white people are more intelligent than Negroes is racism.

Religion: a system of belief or worship; expression of such beliefs through conduct or ritual

Prejudice has often been directed against people because of their religion.

Scapegoat: one who is blamed for the mistakes or troubles of others

Team members who blame one player when a game is lost are looking for a scapegoat.

Segregation: to compel racial groups to live, go to school, etc. separate from each other; to keep apart

The Supreme Court has ruled that making black children go to a separate school is segregation and illegal.

Stereotype: a fixed idea about a group that labels all members of the group as possessing certain characteristics

"All Italians eat spaghetti" is a stereotype.